CATHOLIC · ACTION ·

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True Education

"CHRISTIAN education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic, and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."

—Pius XI's Encyclical on Christian Education. (See article entitled "Preparing for Post-war Life," page 6 of this issue.)

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Family Life, Business and Auditing, and* CATHOLIC ACTION, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies — national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, guided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIV, No. 11 NOVEMBER, 1942

OUR COMMON CATHOLIC INTERESTS

Bishop Gannon Cites Apostolate of Catholic Press at Brazilian Congress

IN addressing the final night session of the Fourth National Eucharistic Congress of Brazil, the Most Reverend John Mark Gannon, Bishop of Erie and episcopal chairman of the N. C. W. C. Press Department, after speaking of the mutual interest of the Americas, stresses the need for cooperation and calls special attention to the opportunity of the Catholic Press.

"It is with deep sorrow and regret we see the nations of Europe collapse, but the compensation received is that we of the Americas have drawn more closely together. In union there is strength. If other people have set aside Faith in God and morality and have substituted faith in politics and the State, and paid the penalty, we of the Americas must publicly renew our faith in the Eucharistic Presence of Jesus Christ, in the supreme authority of the Holy Father, and in the unshakeable hope that all the beautiful treasures of the Catholic religion and Catholic civilization in Europe will be reborn again in the New World to give greater honor and glory to God."

EVERY Eucharistic Congress gives birth to some new-born spiritual child. My apostolate has been the Catholic Press. I have the honor of being the episcopal head of the greatest Catholic news gathering agency in the world.

"We are known as the National Catholic Welfare Conference News Service. We have Catholic correspondents in every important city of the world who keep us informed by cable and radio of any movement against the interests of the Holy Catholic Church and the sacred revelation of Jesus Christ. We issue 50,000 words each week in English to 363 Catholic newspapers and magazines. We issue, under the name of *Noticas Catolicas,* 25,000 words each week in Spanish to all the Spanish nations of Central and South America. It is my ardent hope that, as a blessing from the Congress, we may have the privilege of inaugurating, in a short time, the issuing of 25,000 words a week in Portugese to the newspapers and magazines of Brazil. The Catholic Church can never carry out its Apostolic Mission in the modern world without a vigorous, active Catholic Press. As Pope Pius X said: 'In vain will you build churches and found schools if you are not able to wield the offensive and defensive weapon of a loyal Catholic Press.' "

BISHOP Gannon spoke again of the importance of the Catholic Press at a reception given in his honor by the Brazilian Catholic Action, the Association of Catholic Journalists and the Brazilian Press Association, which was attended by priests, magistrates, professors and persons from all walks of life, but particularly the labor and middle classes. The gathering was prompted by members of the press who, having become thoroughly acquainted with Bishop Gannon, thought the people of Sao Paulo generally should have a special opportunity to meet the distinguished visitor and to hear his views on inter-American collaboration in relation to the world crisis. Catholics of these two countries, he said, will never fail in duty or responsibility "so long as we have zealous Catholic Action and a militant Catholic Press."

Papal Delegate Granted Faculty *In* Adjudication *of* Matrimonial Cases

HIS EXCELLENCY the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, has been granted a new faculty by the Holy See, authorizing him to designate metropolitan regional courts in this country for the adjudication of matrimonial cases. The new faculty has been granted to the Apostolic Delegate in response to his petition addressed to the Holy See on account of the "increasing difficulties and dangers of postal communication growing out of the war," and is for a period of three years.

The Papal rescript, dated July 30, granting the faculty, reads as follows:

> "His Holiness Pope Pius XII, in an audience granted to the Most Reverend Prefect, Henry Cardinal Gasparri, with regard to the above-mentioned petition and in accordance with the wish of this Holy Tribunal, granted the faculty requested, so that matrimonial causes, which have been adjudicated in the first and second instance by the courts of this region, may be adjudicated in the third instance by the metropolitan regional court designated in each instance by the Apostolic Delegate; granted however that in each case, mention is made of apostolic delegation, and with reservation of the right of the *Defensor vinculi* (defender of the bond) and the parties concerned to appeal in the third instance, if they wish, to the Sacred Rota and of having recourse to the supreme court of the *Signatura Apostolica* after the judgment in the third instance. This is to hold for three years, anything to the contrary notwithstanding."

Explanation of the Faculty Granted

BECAUSE of the lack of general knowledge regarding the Church's teaching on matrimony and her handling of marriage cases, CATHOLIC ACTION is happy to be able to give in the following paragraphs, information concerning the faculty granted the Papal Delegate.

First of all, the Catholic Church regards marriage as a Sacrament. This means that marriage is one of the seven means instituted by Christ to be a channel of divine life and grace for His followers. Marriage is likewise a contract. In other words marriage is a mutual agreement binding the parties together for the purposes of married life. When we say that Christ instituted the Sacrament of Matrimony we do not imply that He also introduced the marriage contract. No; marriage certainly existed before the time of Christ. But He took the marriage contract which had been in existence since the beginning of the human race and gave it new nobility and dignity. In this way what was previously the merely social contract of marriage became for the baptized followers of Christ the Sacrament of Matrimony.

Marriage for Preservation of Race

The marriage contract has a special character. It is not intended primarily for the benefit of the parties, even though their personal interests are not forgotten. It exists first and foremost for the welfare of society at large, for the preservation and expansion of the human race. Consequently, the marriage contract is subject to all the regulations of civil law when the parties have not become members of the Church through baptism. That is why civil courts may make rules and regulations for such marriages. Still, marriage, as Pope Leo XIII pointed out so well, has a religious meaning by its very nature. This is especially so when it is considered as a Sacrament, as a religious rite. Hence just as the civil law may regulate the marriages of those of its citizens who have never been baptized, so the Church alone is entitled to lay down certain prescriptions when there is a question of marriage among her members. The Church may establish laws declaring who are capable of marriage; she can determine what obstacles make marriage impossible or at least inadvisable; she can prescribe certain formalities prior to the marriage and impose a particular manner of actually getting married. Likewise, when the welfare of her members is at stake, the Church may pass judgment on the question of whether or not all these laws and regulations have been duly carried out, or, in other words, whether the marriage is valid or null.

It is for this reason that the Church has established matrimonial courts in the various dioceses or units of her organization throughout the world. Uppermost in her mind is the duty and necessity of safeguarding the best interests of Christian society. To this end she is in duty bound to see that human weaknesses and human frailty do not exercise undue influence in the all-important matrimonial decisions which oftentimes determine to a large extent the happiness or misery of human lives. This explains why the Church has surrounded her marriage courts with every possible reasonable precaution. The Church has its own lawyers and advocates, especially trained in the requirements of the marriage laws of the Church.

Witnesses in the case are cited to appear, and, in

der that justice may not be tempered with, special nalties are invoked to insure truth, to constrain unlling witnesses and to prevent malicious testimony. esides the lawyers or advocates whose duty it is to fend the interests of the contending parties, there an official with the title of "Promoter of Justice," ho is to exert every effort to see that justice in the se is properly carried out for the protection of the mmon good. In addition every court has a kind of devil's advocate," known as the "Defender of the ond" who is bound in conscience to leave no stone turned in an effort to defend the marriage in ques-on. Lastly all the evidence is reviewed, not jointly, t individually and independently, by a board of three dges. The judgment of the majority of these judges comes the official verdict of the court.

wo Decisions Required

But the prudence and care of the Church are not tisfied even with all these precautions. The verdict this one court is not final. Before a marriage can be finitively declared null and void, there must be two dentical decisions from two distinct courts. Hence very marriage case is appealed after the first trial. If he verdict has been against the nullity of the marriage, he parties themselves will petition for a new hearing. f the court's decision has favored the nullity of the arriage, then the Defender of the Bond must neces-arily ask for a new trial. This is what is known chnically as carrying a case from a "court of first nstance" to a "court of second instance."

The case is settled definitely if the decision of the econd court confirms the findings of the first court. ot infrequently, however, the court of second instance everses the judgment of the court of first instance. When this happens, a third trial is necessary.

The normal court for such a third hearing is the elebrated "Sacred Roman Rota." Its decision, con-orming with either one of the preceding verdicts, be-omes final. But if the parties, or the Defender of the Bond, are still convinced that there is further room for liscussion the case may be carried to the "Supreme Apostolic Signature" which functions as a supreme ourt of last appeal. Needless to say, few cases run he whole course of all these tribunals.

In normal times communication with the Holy See by mailing the necessary documents entails no difficulty. In wartime it is different. The uncertainties of war-ime postal service even under the best of conditions make definite delivery of mail always a matter of some doubt. Besides, the exercise of censorship rights ex-poses much of what is often intimate and personal evi-dence to the danger of falling under unauthorized eyes. Because of these considerations the Pope has seen fit to grant to his representative in the United States special powers.

Nature of Unusual Powers Granted

The exact nature and meaning of these unusual powers are as follows: Because of the difficulties mentioned in the preceding paragraph, it is not longer necessary that the third hearing of a disputed marriage case, whenever such a step is necessary, take place before the Roman Rota. The parties remain free to carry their case to the Rota if they so wish. But in order to obviate the dangers and the inconveniences of forwarding evidence to Rome by mail in the present circumstances, the Apostolic Delegate in the United States has been authorized by Pope Pius XII to designate, for each individual case, whenever he is requested to do so by the parties or by the Defender of the Bond, one of the Archdiocesan courts of the United States to hear the case, in the third instance and to pass final judgment on it. Possible appeal from this court of third instance will *not* be to the Rota, since this court of third instance substitutes for the Rota, but directly to the Supreme Apostolic Signature, the Church court of last appeal.

From this it is evident that the power of the Apostolic Delegate is limited exclusively to the designation of the court to try the case for the third time. He has *no* power to direct this third trial, much less to issue the final verdict. In a word, the Apostolic Delegate has *not* been commissioned by the Pope to pass judgment on all marriage cases in the United States for the duration. The Apostolic Delegate will merely choose the court to try the case in place of the Roman Rota. The trial itself will proceed along the lines clearly established by Canon Law and the verdict will be issued in conformity with long-standing regulations.

HUMAN AND HUMOROUS

ONE of the latest books to come from the press of Sheed and Ward, New York, N. Y., is *Great Modern Catholic Short Stories* ($3), compiled by Sister Mariella Gable, O.S.B. It is sufficiently unusual in its field to merit notice in CATHOLIC ACTION although not our practice to handle book reviews.

If you are a Catholic without a sense of humor; if you think that priests, brothers and nuns are not human beings; if you think that the word religion is bound up with somberness; by all means don't read this book. It wasn't written for you.

This contribution of Sister Mariella Gable is one of the finest collections to appear for a long time. It is humor, emotional study, and, best of all, genuine Catholicity of feeling throughout. The authors for the most part are well known (several are not Catholics) and their stories are of the highest caliber. This is especially true of "A Nun's Diary," "The Surgeon and the Nun," in the section devoted to nuns, while "Reading in the Refectory," "Parish of Cockroaches" and "The Outsider" give three vivid pictures of three different types of monks. Under "Nine Stories About Priests," "First Confession," "The Young Priest," and "How Still We See" are top-flight writing. The last mentioned is one of the finest short stories this reviewer has read in a long time.

As a collection of short stories Sister Mariella Gable's work has made a real contribution to the American reading public. It will, without question, have a warm reception by Catholic and non-Catholic alike.

PREPARING *for* POST-WAR LIFE

1942-43 Series of N. C. W. C. Forum Articles

This series aims to suggest the opportunities and responsibilities which face the Catholic body as a result of the present war and how better to prepare to meet them. A brief sketch of some outstanding contribution in the field treated forms Part I of each article. The following fields will be covered from month to month in relation to post-war reconstruction: Religious Instruction; The Family; The Press; Lay Organization; International Relations; and Social Justice. Previous subjects of the series were: Catholic Action; Catholic Education.

III. Religious Education and Post-War Reconstruction

DO YOU KNOW:

How the war has endangered our program of religious education?
Whether parent-education can save the Catholic Home?
If religious training includes study of social justice?
What the Confraternity of Christian Doctrine, the Catholic Evidence Guild, and the Legion of Mary are?
How lay organizations can help solve the problems of religious education in the post-war period?

I.

IT WAS a well-known motion picture producer (not Samuel Goldwyn, however) who tossed aside questions of differences of human psychology in different periods by the remark:

"Periods? Periods? How should they change anything? Men are men, and women are women, and love is love, and war is war."

In view of the emphasis on the elementals of life which is always caused by wars, the declaration takes on truth as it loses humor. War is assuredly war, whether it was waged in the fifth century or is being waged today. The methods of warfare may change but the lessons in human relationships arising out of warfare have not changed. It is therefore, if we are to take thought for our own tomorrows, wise to consider the means by which nations have reconstructed themselves at other times after other wars.

In the history of Christian Europe there are many outstanding examples of national reconstruction through moral regeneration; but there is no one of them more clearly defined than the rebuilding of Britain by the monks who came to the island from Rome with the Augustine who was later to be Saint Augustine of Canterbury.

The Britain of that time—the end of the sixth century—was a land of small and warring districts, each one ruled by a petty king or prince. A few of these districts were Christian, the rest pagan. Very little, except physical aspects, such as roads and walls, had survived of the Roman civilization which had overlaid Britain for more than four centuries. The raids of Picts and Scots and of North Sea pirates had successfully destroyed all vestiges of Roman culture and had substituted nothing in its place. Britain was, at best, a dismal, disunited, and desolate country.

There was, however, one element of Roman occupation not entirely destroyed: the life of the towns. Through the welter of war the Roman towns of Britain—Colchester, Chichester, Rochester, Winchester, Manchester, York and Canterbury among them—still held something of integrity. In them dwelt men and women who still desired those things of the spirit which are always the base of civilization. Somehow, some of these people managed to make known their desires to the one man who could give them aid: the Pope in Rome.

The Pope was Gregory the First, Saint Gregory the Great. Already he was interested in Britain, perhaps because of the slave boys whom he had seen, according to the Venerable Bede, in the Roman market and whom he had called "Not Angles, but Angels." At any rate, moved by a Christian hope of bettering the condition of a stricken nation, Pope Gregory sent to Britain from the priory of Saint Andrew in Rome a company of forty monks headed by Augustine.

As the monks made their way through Gaul to the seaport for voyage to Britain they heard stories everywhere of the savagery of the English barbarians. So terrifying were the tales that Augustine agreed to go back to Rome and ask the Pope for release from the assignment. Pope Gregory absolutely refused to change his order. Augustine went back to his waiting brothers and led them to the shores of Albion.

Their welcome there from the first king they met, thelbert, was not cordial, although it gave them lib-rty to convert as many as they could. The king also ave them quarters in Canterbury. They entered the own in solemn procession, chanting in unison one of he Rogation litanies, and bearing a cross on which as set a painting of Jesus Christ.

In a little while the zeal of the missionaries, their ncerity, their single-mindedness, and, above all, their isinterestedness began to win to their faith the people f Canterbury, then of neighboring towns. In time he rulers of many of the small kingdoms and prin-palities came to Augustine, offering him the homage f entire communities. The monks, however, refused o make any converts by force. No man should be ompelled, they said, to accept Christianity. The bap-sms were purely voluntary; but on Christmas Day n 597 more than ten thousand converts were baptized y the first Archbishop of Canterbury, Augustine, the onk from Rome.

Swiftly the progress of civilization proceeded roughout the land of Britain. The customs, the ws, the culture of Rome were translated by the monks nto the Teutonic life of the place. The monks built hurches. They erected cathedrals. They founded ospitals. They established schools. They set up uilds. They taught men to respect their own rights nd the rights of others. Out of the wreckage they ound they made a Christian society which has, in the ain, endured to our own day.

Inevitably, because the progress of the monks was rom east to west, the power of the eastern little kings nd princes of the island grew, until at last it ascended o the point which insured the political unity of Britain. y the eighth century the old Roman province had ecome an ordered Christian land, an established part f the European unity of its time, a nation ready for he great deeds which have made it one of the great owers of the world.

II.

OUR preparation for post-war life must be made now. But an honest attempt must be made to olve the present-day problems first. Our war prob-ems, if solved, will give us the experience and the eans to remedy the difficult conditions which will nevitably follow the cessation of hostilities. In the eld of religious education today one cannot say that onditions due to the war are being satisfactorily set-led. Perhaps we are too few months removed from eace-time complacency; and it may well be that we ave not as yet realized that our pre-Pearl Harbor orld is gone forever. Religious education is a basic nd fundamental factor in building up a new civiliza-ion upon the remnants of the old; indeed, if the na-ions had followed the simple formulae of Christian aith and morality before 1939, there would have been no war. As with nations, so is it with individuals. Never before has there been such universal need for education in the fundamental truths of faith, justice and charity. Men, in so many cases disillusioned by their laboratory-made gods, are now in position to know the Truth that alone can make them free.

Keeping before us the conditions which prevail in our own country, we shall consider in this article (1) special problems which face religious education today, (2) the main forces or organizations which are available to solve these problems, and (3) some of the problems of post-war religious education as we see them taking shape.

Special Problems Today

Many of the problems which are facing the Church today in the field of religious education are not new. They have simply been aggravated by war conditions. The number of Catholic children of grade school age who receive little or no religious instruction is roughly placed at more than 55 per cent of the total number of Catholic children in the country. Moreover, something like 80 per cent, or about 800,000 Catholic youth, are attending secular high schools. This means that they are preparing for life without an adequate religious education if we take seriously the view of Pius XI concerning the nature of true education. "Christian education," he writes, "takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic, and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ." This situation has grown considerably worse since last fall due to the large number of families who have left their homes in small towns and cities and have moved to areas where employment is available in the war industries. Due to overcrowded conditions, parochial schools in the war-industrial areas are wholly unable to care for the spiritual training of the youth of these migrant families. Many of these are Catholic families now living in strange surroundings, ill-housed, working at all hours on day or night shifts, up-rooted from the sheltering environment of their home church, community, relatives and friends. How are they to be reached? What contacts can be made? What kind of religious influence can be brought to them?

Another pressing problem today is the slow but gradual deterioration of the home and family. The danger appeared some years ago; it is critical today. Mothers are working alongside their daughters in war plants. Priests and others interested in keeping up their church societies and sodalities say it is becoming more and more difficult to carry on the work of organizations devoted to religious education. What will be the effect on home and family life when the heads of families, and mothers as well, are (*Turn to page* 16)

Full Man, *or* Ready Man—1942

By Catherine Schaefer

THE title is not a canteen slogan. Nor is it a counting out rhyme. It refers not to that inner man which responds to soup and steak as sinews of war, but to the thinking man, the free man, and what food he takes for the thought that guides his actions. Moreover, the title is somewhat misleading. It looks like cause and effect, and so it is, but not entirely. To clear up the mystery in the foreword so to speak and get on with the plot—Francis Bacon once wrote that "Reading maketh a full man; conference a ready man."

Of course, to be full does not necessarily imply that one will be full of the right things; and to be ready does not necessarily imply that one will be ready to do the right things. A prohibitionist could have a lovely time with that fallacy. The world is, indeed, full of a number of things and ideas, and printed words.

Because it is not man's nature or destiny to be empty, there is always the danger that if he does not know what is the right food, or if it is too difficult to obtain, or if he is more than a little weak or lazy, he will take in the wrong food if it is at hand, and maybe develop a liking for it—and, nature being what it is, find himself at the end, sick, unsatisfied and empty to boot.

That has been happening in every field open to men's minds. The flood of confession magazines and their more "respectable" literary and "scientific" counterparts, under the guise of human interest, play up and justify what is evil and false and cheap in human relationships; the Communist press perverts man's hunger for economic justice by offering an unreasonable facsimile thereof; a deluge of tract and fiction blithely attempts to denaturalize the idea of God and of man by offering visions of a materialistic, shallowly humanitarian Eden to men who hunger for happiness but cannot recognize what it is not. These spuriously garnished items on our mental bill of fare have been forming the appetites of those who take them. They have no attraction for those who feed well on truth. But it is possible to be well fed and at the same time smug about our neighbor's need or poor diet.

World War II epitomizes in the minds of everyone, no matter how confusedly, a struggle involving fundamentals. It calls for a clarification of what we hold to be fundamental: God, the creator, and man's relation to Him; the end of man and the means whereby he is to attain it—education, sound family life, good government, brotherhood—economic, political, cultural, and how to get and keep it. It calls for us to fit in the developments of modern invention and science and the unexpected sacrifices and dislocations of a global war, into the fundamental pattern of things—not let them run away with us and destroy us. It is on the facts of modern life in relation to these fundamentals that the Catholic's diet most often runs amuck—it is there that are needed full men, ready men—in the selective sense.

There is plenty of good literature on every subject. Ah, but the question of distribution rears its hydra head. Is the literature on the shelf of the public library, over the high-priced counters of a book store or at an inaccessible lending library? Not exclusively. Is it written in the dry and dusty terms of the pedant? Not necessarily. Is it concerned with problems that are new, that touch our lives today? Will a hundred wrong solutions be offered and accepted before a heavy book comes out with the good one, the right one? Can we read it on the street car or whip it out of a bag and peruse it in the beauty parlor without carrying excess baggage? Can we and our friends read it together and talk about it within a week or two?

One good answer to these questions comes in a small package—the pamphlet. The right kind of pamphlet, of course. The pamphlet, which stands midway between the magazine, frequently read merely for diversion, and the book, frequently tucked away for the long rainy night that never comes. The pamphlet, which acts as a vanguard of learning. The pamphlet which takes an idea and usually sees it through. The pamphlet—propaganda par excellence—which is inexpensive, is easily carried about and read, passes from hand to hand, which makes for conference and the ready man—at the work shop, in the training camp, at the family dinner table, in school class and club rooms, in women's meetings and men's get-togethers. The litany could be long and much more eloquent.

The National Catholic Welfare Conference, as well as Catholic publishing houses, has a wide variety of pamphlets covering practically every field of faith and life. Most of the pamphlets contain study or discussion outlines and bibliographies so that they become more than mere readings. They are aids to straight thinking and stimulants to further knowledge and thinking.

Take at random, for instance, the following titles: "The Nazi War Against the Catholic Church," "America's Peace Aims," the Encyclical of Pope Pius XII on "The Chief Function of the State in the Modern World," "A Symposium on Birth Control," "Parenthood," "Christian Marriage," "Free Transportation for the Parochial School Child," "Toward Social Justice," "Consumers' Cooperatives."

Surely a boon to priest, teacher, student and the man on the street who reads as he runs—to say nothing of those groups of men and women who are struggling to make our civilization Christian in all its aspects and who need the weapons of fact as well as of principles to do so. The times are changing and we cannot stop them. The change may be for better or worse. Good pamphlets, rightly used, can be an important factor in helping to know and get the kind of a world we want to live in. Certainly unless we make use of them, together with the other means at our disposal, it will do little good to rail against the purveyors of error and evil. It is not man's nature to be empty.

In Praise of Pamphlets

This is the first of a series of articles dealing with the pamphlet literature available at N. C. W. C. headquarters. Other articles in this series will appear from month to month in the various departmental sections of the magazine and will present specific fields of information. The first of these special articles appears on page 13 of this issue under the Family Life Section.

POPE'S PEACE APPEALS

The Vatican Press has just published a book entitled "Prerequisites of International Order" by Professor Gonella of teh editorial staff of Osservatore Romano. *The work embodies, revises and amplifies the series of commentaries printed in* Osservatore Romano *on His Holiness, Pope Pius XII's, three Christmas messages defining the points of a program for peace. Publication in Vatican City, with the approbation and authority of the Church, gives the book a character quite different from a collection of editorials.*

Sidelights on Social Action

Contributed by the N. C. W. C. Department of Social Action

THE convention of the National Catholic Rural Life Conference in October at Peoria, Ill., was notable for many reasons—good attendance, varied program, able speakers, practical nature of discussions. Another achievement of this meeting was that it illustrated how extensively we Catholics can collaborate in seeking improved social order with non-Catholic individuals, non-sectarian organizations, and certain government representatives. The Catholic rural program finds acceptance in many quarters. We can pursue most of our objectives for most of the way in company with all men of good will, especially those who are sincerely Christian. Legitimate caution does not justify the degree of exclusiveness we have often exhibited in the past, whether in local affairs or on a wider front.

* * * * *

Miss Linna E. Bresette, field secretary, has announced four meetings of the Catholic Conference on Industrial Problems for the coming months. The first will be held in Cincinnati on December 9 and 10. Others will follow in Atlanta, Ga.; Erie, Pa.; and Wheeling, W. Va. Some attention will be given to problems created by the war, more or less temporary; the main emphasis will be placed, as usual, on the fundamentals of a peacetime Christian economic order.

* * * * *

While battles on six or seven fronts are largely sharing the headlines with real or pretended explosions on the home front, at the same time much is being done to mold our social-economic future. Of course, we shall have to win the battles in order to have any choice of our future institutions. And every extraordinary agency, directive, committee, or law conjured up as an expedient to meet a pressing situation in labor supply, industrial production, agriculture, finance, etc., will leave its impress, heavy or light, on the post-war era. But probably the study and planning being directed explicitly to the future reconstruction period will have the greatest influence.

Among the developments occurring almost daily in the war production program itself, the most important from our viewpoint fall under three heads: new federal powers over business, cooperation among firms in the same industry or among different industries, and an increase of labor participation in making and executing policies.

The system of priorities amounts to thorough federal control over industrial production of all sorts and over distribution of all durable goods. As rationing is extended to other items of consumers' goods, it will be theoretically possible for the central government to tell every manufacturer what and how much he will produce, to tell every distributor how much he will sell, to fix our standard of living, make it a fairly common standard for all, and decide whether any of us are to be excluded from it. These controls have been exercised rather democratically and humanely by entrusting them to sympathetic (occasionally too sympathetic) business men at the top and to committees of citizens in each locality. Nevertheless, whether this complicated system of control, essentially governmental, could operate efficiently for peacetime prosperity or not, we don't want it. Certainly we would prefer, apart from the necessity of war, a system with more democracy and liberty in it.

Another potentially powerful move is that of the War Manpower Commission for authority to draft and allocate labor of all sorts—if need be, to tell each of our 50,000,000 workers where to work, at which occupation. The attachment of an advisory committee of labor representatives to the Commission might alleviate the rigor of such control. Maybe we shall have to come to it to win the war. But it's a method no one but a fascist would want to carry over into peacetime.

The same goes for that other tremendous bureau now growing up—the Office of Price Administration, with its prospective force of 100,000. We may need this army now to fight inflation—but we don't want it after the war, however successful it may be in maintaining "the just price."

The War Labor Board is still a representative body of business men, labor officials, and outstanding private citizens. However, it has become necessary to substitute the W.L.B.'s decisions for voluntary collective bargaining. The Board approaches closer to a compulsory arbitration commission. Now, faced with thousands of appeals for wage changes, the Board is setting up numerous regional panels with similar tripartite representation. With all its drawbacks, there are permanent lessons to be salvaged from this wartime creation.

Among business men, there is a growing tendency toward cooperation—not always with labor, but at least with one another. Under proper safeguards, such cooperation would be a real advance and should not be discounted in counting war gains. Member firms of the shipbuilding industry have teamed up at least to establish equitable national standards for labor. There has been some mutual helpfulness for the sake of efficient production within the auto industry. The plane and auto industries have been integrated, in part, to get out a maximum number of planes. These moves were not quite spontaneous but were initiated or induced largely by government.

However, beyond such yielding to pressure, there is a good deal of voluntary planning-by-industries going on under the auspices of trade associations and some large corporations. A good example is that of *The Producers Council,* a national association, which has set up a post-war planning committee, with five sub-committees, to work out a program for the construction industry, realizing "that winning the war and planning for the years to follow are inseparable and mutually important objectives. . . . This committee, working with a parallel committee of the American Institute of Architects and ultimately with groups representing finance, real estate, contracting, labor, and government, can serve the invaluable function of providing a program which will fully recognize the social requirements of the new world. . . ." (*From their pamphlet, "Post-War Planning for the Construction Industry."*) Apparently the General Electric Company has advanced farther in thinking and planning than any other corporation. (*See the same pamphlet.*)

The sentence quoted mentioned "labor" as a cooperating group. Labor, it seems, besides deserving a status of greater dignity and an opportunity to contribute of brain and will as well as brawn, is the only force strong enough to propel us toward stable full employment. True, *some* of these business men are now advocating full employment.

(*Turn to page* 10)

The Field of Catholic Education

As Viewed by the N. C. W. C. Department of Education

CATHOLICS AND COMMUNITY ACTIVITIES.—A program titled "Catholics and Community Activities" prepared for participation in American Education Week, which is to be observed November 8 to 14, has been issued by the Department of Education of the National Catholic Welfare Conference. The program is designed for Catholic schools and for adult groups.

The program is divided into five major sections: Purposes and Values of Community Action, Preparation for Action, Normal Fields of Interest, Emergency Fields of Interest, and Promoting the Program.

Dealing with the first of these sections, the program states: "The Catholic has a very special obligation to enter actively into community activities. . . . What the world needs, we possess. We have something to give, and we are derelict to our duty in the degree that we separate ourselves from other people and hoard up the grace that is in us."

In a foreword to the section dealing with "Promoting the Program," it is stated:

"We, as Catholics, should be much more fully conscious than we sometimes seem to be of our obligation to participate wholeheartedly in community action. We owe it to our country, and we owe it to our God. We are constantly telling ourselves that in our Faith we have the things the world needs and needs sorely. We know the Truth, the Truth that contains all other truths, the Truth that can keep men free. But it is not enough to know the Truth; we must put the Truth to work. We must do the Truth in charity. Our neighbors will catch a glimpse of the Truth if we are found working side by side with them, contributing our wisdom, our love and our energy to the furtherance of worthy causes and the defense of things that are sacred."

Throughout the program there are reference readings.

CATHOLIC INSTITUTIONS TO PARTICIPATE IN NEW HIGH SCHOOL VICTORY CORPS.—Catholic high schools throughout the nation will participate in the organization and maintenance of the High-School Victory Corps, the plan for which was announced by the Federal Security Agency and the United States Office of Education.

Proposed as a means of enlisting the youth of secondary-school age directly in the war effort and thus aid in meeting the manpower demands of the nation now and later in the war, the High-School Victory Corps represents the plan of Education's Cooperation with Government in war effort.

Among the nation's 28,000 secondary schools which form the field of this new wartime activity are 2,105 Catholic institutions training 361,123 students under the tutelage of 20,976 teachers. Of the students 157,583 are boys and 203,540 girls.

In the brochure announcing the Victory Corps, John W. Studebaker, U. S. Commissioner of Education, says the Corps will represent "a high-school sector in the all-out effort of our total war, a sector manned by youth who freely volunteer for present service appropriate to their experience and maturity, and who earnestly seek preparation for greater opportunities in the service which lies ahead."

Dr. Studebaker stresses that "education has an indispensable part to play in total war," saying "schools must help to teach individuals the issues at stake; to train them for their vital parts in the total war effort; to guide them into conscious personal relationship to the struggle."

According to the plan of organization, the High-School Victory Corps will be formed in the institutions on a voluntary basis in line with a "national pattern" rather than on the basis of a national organization. It is described as "basically an educational plan to promote instruction and training for useful pursuits and services critically needed in wartime."

The program will have two objectives: the training of youth for that war service which will come after they leave school, and the active participation of youth in the community's war effort while they are yet in school. The objectives which the Corps seeks to promote are:

Guidance into critical services and occupations; wartime citizenship; physical fitness; military drill; competence in science and mathematics; preflight training in aeronautics; preinduction training for critical occupations, and community services.

Membership will be open to any and all students of secondary schools who, in the judgment of principals or other authorities, meet the requirements for general membership in the corps, which are: (1) the student must be participating in a school fitness program; (2) he should be studying or have studied courses of probable immediate and future usefulness to the war effort; (3) he should be currently participating in at least one wartime activity, such as civilian defense, USO, Red Cross.

The Victory Corps will be divided into special service divisions—Air Service, Land Service, Sea Service, Production Service, and Community Service.

Members of the Victory Corps will wear sleeve insignia, according to the division in which they function, and, if desired, it is also recommended that some sort of uniform be used for military drills and parades.

NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION ANNOUNCES 1943 CONVENTION—The N. C. E. A. has just announced that its 30th annual meeting will be held at Buffalo, N. Y., April 26-28, 1943. All meetings and exhibits will be held at the Statler Hotel.

Sidelights on Social Action

(*Continued from page* 9)

But it is not their primary business under the present dispensation; it is not what they are paid for; they can't afford too many sacrifices of time and energy to achieve it, and no single corporation, even G. E., can do very much about it alone. It *is* or should be the labor leader's first concern, if he is really a labor leader. We have a few such. Unfortunately, a great many of the leading and lesser lights of the moment are either stodgily addicted to bargaining for higher hourly rates or are whole-souledly devoted to "A Second Front Now" to the exclusion of union statesmanship.

Our faltering efforts to correct this deficit of leadership are continuing this year, in spite of war-made handicaps. Workers' schools of varied pattern are continuing in New York, Detroit, Pittsburgh, Chicago, Brooklyn, New Orleans; newly opened schools are in Waterbury and Hartford, Conn.; Peoria, Ill.; and Canton, Ohio. Attendance may drop, but priests and laymen engaged in this work are on the right track. As time goes on, and our regular school systems assume some of the preliminary work—e.g., instilling ambition in future workers to serve the common good—the labor educator's lot will grow less difficult.—J. M. HAYES.

Imagine All This!

Contributed by the

N. C. W. C. Bureau of Immigration

THE LONGEST WAY ROUND.—While the exchange of American and German nationals ceased some months ago when Germany refused to continue guaranteeing safe conduct for the S. S. *Drottningholm*, which was being used to transfer Americans from Europe in return for Germans from America, the exchange between the United States and Japan fortunately continues.

One of the present duties of the N. C. W. C. Bureau of Immigration therefore is to answer inquiries concerning (1) how to get support to Americans in enemy and invaded countries, and (2) how to arrange for their repatriation.

Few seem to realize that no funds of any description can be sent to persons in countries that are in the hands of the enemy. It really wouldn't do to hand money over gratuitously to the Germans and the Japanese, which is what this would amount to. But the State Department has made a very workable arrangement with the poor overworked Swiss government, which, as one of the few neutrals left, seems to have charge of almost every nation's affairs, including those of the United States. The local Swiss Consuls are authorized to provide subsistence, based on the cost of living in the particular locality, to all Americans in the enemy and invaded countries. They are also prepared in the Far East to arrange for their repatriation.

The procedure which now must be followed is to write first of all to the Special Division of the State Department, giving full details concerning the American citizen or citizens in whom the writer is interested and asking for their repatriation and that subsistence be provided.

The Special Division verifies the citizenship of the persons concerned and then replies, instructing the writer to ask his local Red Cross chapter to request the National Red Cross to cable through the International Red Cross in Geneva, Switzerland, advice to their friends in the enemy or invaded country to contact the local Swiss Consul for repatriation and subsistence. This is the only way of communicating this information. The individuals who are provided with subsistence and who are repatriated are permitted to sign statements giving the names and addresses of those who will later reimburse the State Department for the amount expended.

The above applies only to Americans. Persons of other nationalities must depend upon their own governments to come to their assistance. It may be said in passing that this necessary cleavage causes some consternation among religious Orders having missionaries in the Far East who are of different nationalities although belonging to an American province. The Order thinks of them merely as members of the same community. To the Government they are Americans or foreigners, and only Americans are the concern of the State Department.

THE FLYING CZECH.—The flying Dutchman was condemned to roam the seas forever but a Czech woman whom the N. C. W. C. Bureau was recently asked to have met at a Mexican border port upon her arrival by plane from Panama was just about beginning to think she was in his class, and small wonder. For three years she had actually been wandering over the western world trying to reach the United States.

In 1939 she and her husband and young daughter fled Czecho-Slovakia and the first thing that happened was that their ship was turned back and forced to put in at Dakar in French Africa where it and its passengers were held for six months. Next they were sent to Casablanca in French Morocco where they spent an additional six months in a concentration camp. They then, feeling lucky, obtained passage on the S. S. *Cabo de Hornos* which, it may be remembered was the ship that wandered for nearly two years with its cargo of refugees, seeking a port that would admit them. From Brazil to the Argentine, up and down the east coast of South America, to various ports in the West Indies they went but no country wanted them. Finally the Dutch let them land in Curacao and eventually arrangements were again completed for a journey to the United States. Scarcely had their ship left port, however, when it was sent to the bottom by a Nazi torpedo. Rescued by a motor boat and landed at a small island off the coast of Colombia, they were picked up by a U. S. destroyer which took them to Panama. With only enough money left to purchase a ticket and a half and the daughter soon to reach the age when a full ticket would be necessary, they decided that the husband and the daughter would sail for the States and that they would then send for the mother. So now she's here and still can't believe it's true.

ITALIANS REMOVED FROM THE BLACK LIST.—The Bureau's Italian clients are rejoicing over the recent ruling of Attorney General Biddle that hereafter Italians in this country will no longer be classified as enemy aliens. This is certainly a tribute to the loyalty of the group of non-citizens which is numerically the largest in this country. Out of the total of 600,000 it has been found necessary to intern only 228. As a result Italians will no longer be subject to the restrictions imposed upon them since Pearl Harbor. They will be able to move about without obtaining permission from the U. S. Attorney; they will be able to own cameras and radios; they will not be subject to the curfew regulations of the West Coast; they will not have to carry certificates of identification. Naturally, dangerous or disloyal Italians will still be subject to internment but the other fellow-countrymen of Columbus will be able to feel like free men again.

WITHOUT COMMENT.—The following letter was received one cool day this fall by the Bureau's New York office from a Dutchman detained on Ellis Island—we don't know why—and after all, does it matter? This is what it said:

"As a Catholic, I take the liberty to write to you about my present predicament. I've waited a long time because it is not easy for a man to ask for anything when he never needed any charity in all his life. About two months ago I asked here on two occasions for a second-hand pair of shoes, explaining how badly I needed them. I have a considerable amount of pride and so I couldn't get myself to ask a third time. In the meantime, I've been walking around practically on my bare feet and I can't go out with the other boys to get some fresh air. I do not want anything for nothing and would feel much better if I were given a chance to work for the things every decent person needs in this world."

To this the Bureau's New York representative added a word:

"Our clothes wardrobe at Ellis Island is without men's clothes and shoes. However, for your peace of mind we were able to get a pair of shoes for the above. But our cupboard is indeed bare." Do any men read this page, we wonder. Just in case—packages should be addressed to: The National Catholic Welfare Conference, Social Service Room, Ellis Island, N. Y.

Reviews of Current Thought On Catholic Action

A Contribution of the N. C. W. C. Youth Department

By the Catholic Action Library, Holy Cross College, Washington, D. C.

NOTE: *This is the second installment of the third of a series of reviews of leading articles on Catholic Action published during the past year. Intended as brief but comprehensive restatements of what is being taught on Catholic Action, they provide a cross section of opinion for those interested in learning what is being written about the subject. The first series of reviews dealt with the Nature, Necessity and Technique of Catholic Action; the second with the Spirituality of Catholic Action.*

III

The Action of Catholic Action

Unified Catholic Action

This article gives a brief but rather complete outline of Catholic Action methods in Australia. It is reliable, for it is the official report of the Bishops of that country.

Neither the setbacks caused by the present war nor the difficulties arising from the great distances which separate Australian cities have been able to stop the advance of Catholic Action. Progress has been made in all units. From a small number of mere discussion groups there have developed units of lay leaders ready to go out and gather "the mass of people of their own kind into strong and comprehensive movements."

To a policy of specialization can be laid most of the credit for this success. Organizations of farmers, university students, school children, married women and professional men and women have been developed. This means that trained apostles within different sections of the community dedicate themselves to the transformation of their own particular environment. To insure success in their efforts, all who wish to join in this apostolate must become members of diocesan organizations established directly by the Bishops.

The National Secretariat of Catholic Action (apparently similar to our N. C. W. C., which the hierarchy of the United States designated as the instrument through which the official action of the American laity should be developed) does the planning of all Catholic Action organization in Australia, in order to "prevent duplication, unnecessary competition and waste of effort." This report emphasizes the fact that all local organizations are under the control of diocesan units and must consult these before undertaking any new plans. Nor can diocesan authorities commit themselves to policies which may have a bearing on national issues without first taking counsel with the National Secretariat. Thus, through national coordination results are obtained which would be impossible if the work were left to isolated and haphazard efforts.

Catholic Action groups must stick to their own field. Both the groups and the leaders of the groups must keep out of politics. Likewise they are not to interfere in work which is already being done as it should be. It is not the purpose of Catholic Action to supersede existing Catholic bodies or to take over work which they are performing satisfactorily, but rather to assist and support them in every way. At the same time these other bodies should be "auxiliary societies," helping Catholic Action and not competing with it.

Such has been the progress of Catholic Action in Australia. New fields lie ahead. Approval has already been given to the National Catholic Rural Movement as the official specialized organization for the Catholic rural community. Further organization of workers and of married men and women is contemplated. The time is ripe, and Australia is ready. (*"Unified Catholic Action," Report of the Episcopal Committee on Catholic Action in Australia, The Catholic Mind, December* 8, 1941.)

A Proposed Field for Catholic Action

Specialized Catholic Action is a definite and necessary element in the Church's attack on the numerous "isms" plaguing the world, says Mr. Hartnett. One of the services it can perform is to organize the Catholic journalists of America and orientate them to a vigorous apologetical exposition of Christian truths.

The Church faces a crisis, the greatest in her history. Can she stem the tide of naturalism which threatens to control the world and dictate the life of man? The United States is not safe from this pagan force. . . . Now that we are at war, there is danger that this force may slip into control. It is the duty of Catholics, and more particularly, in this case, of Catholic Apologists, to fight against them.

Naturalistic principles must be excluded from our governmental and social theories. To do this, a large, concerted and highly publicized attack must be made on the ideology of naturalism and on its proponents. The task is a huge one. But Catholic journalists can do it, if they mass their forces through organization.

Catholic Action enters the scene when the necessity of organization and specialization is recognized. By applying the technique of Catholic Action, journalists will be able to concentrate their forces in the specialized field of Apologetics. A beginning has already been made by such organizations as the Confraternity of Christian Doctrine and the Catholic Writers' Guild.

What Mr. Hartnett says about naturalism is true enough. But one wonders whether a mere organizational technique is enough to constitute Catholic Action. Cloudy use of the term—applying it to anything and everything—only makes more difficult the work of those who are trying to publicize Catholic Action in the strict sense, the sense in which it has been used by the Popes. (*"Wanted: More St. Justins in the Church's Serious Crisis," Mr. V. W. Hartnett, America, Jan.* 24, 1942.)

Action versus Talk in Catholic Action

Real Catholic Action is emerging from a fog of generalities, writes Father LaFarge. To illustrate his point, he advances the conclusions reached last year during the sessions of Canada's annual social conference, "Semaines Sociales du Canada."

(*Turn to page* 27)

The Family Life Bureau

Family Publications

A MASS of published material dealing with marriage and the family is today issuing from the press. Fortunately much of this material is from the Catholic ess and presents the Catholic viewpoint. That is, it is sed on Christian ethics and philosophy. But unfortutely there is also much other material. Some of this is neycombed with vicious teaching. Some of it is mixed; at is, it contains acceptable truths, even highly idealistic aching; but at the same time it contains a measure of ctrine that is fundamentally wrong. The latter is little s harmful than the former. It may easily catch the ader off his guard. Both should be condemned. Both ould be definitely rejected from the Catholic home. Even om the viewpoint alone of helping to support such publitions must the Catholic conscience hesitate; indeed, it ould unfailingly decide in the negative.

One may make the foregoing statement with a feeling of gret. For of recent years publications that have for ars past deservedly entered many Catholic homes, bringg much helpful information and guidance and enjoyment them, have joined the ranks of the publications that ach unsocial and unethical things and that contribute to e demoralization of our family life and our country. In ite of their years of useful service, however, they must condemned. The most recent example of this is *The rents' Magazine*, a recent issue of which for the first he carried an article highly favorable to birth control. must have been a dreadful shock to many of its readers note this. But, since its editors have shown not the htest sign of willingness to retract, it is to be hoped will never again be permitted to enter a Catholic home. Even at an earlier date the staid old *Woman's Home mpanion*, for many years a most highly respected riodical, offended in this same manner. Reprints of one th control article, written for it four years ago, are still ng distributed today. At the end of the article stands following statement in large black type: "Distributed Birth Control Clinical Research Bureau, Margaret nger, Director." The article appeals particularly to the illions of families in less fortunate circumstances." The a is not new. Deny the poor the joy of children through th control and employers will not have to pay them mily wages. The following words should give a fair idea the tenor of the article: "Today there are something less an four hundred birth-control centers in the country. en times that number are required to meet the need,' says argaret Sanger, *that fine brave spirit who has fought s cause for many years.*" (Italics ours.)

There is no need for Catholic people to bring such structive publications into their homes. There is no need Catholic people to read such material. Indeed, they ould neither read it nor bring it into their homes. There plenty of first rate material on the subject of marriage d the family to be had. The Family Life Bureau, for tance, has a considerable variety of it. This material olesomely combines the best in the social sciences with content of the queen of all sciences, sacred theology. d there is such material, popular and advanced, for all rposes—for private reading, for study circles, for classm use. Furthermore, the Family Life Bureau has bibgraphies of other excellent publications on the family ich are gladly sent to those requesting them.

Fundamental in this important field—doubly important w because of war conditions—are the two marriage cyclicals, *Arcanum Divinae Sapientiae* of Pope Leo XIII and *Casti Connubii* of Pius XI. Much in these superb documents deals with modern evils contrary to upright marriage. Three brochures of the Family Life Bureau describe further these evils and show their harmful results: *A Commentary on the Marriage Encyclical of Pius XI; A Holy War Against Enemies of the Home and Nation; The Threat of American Decline.* A popular folder, *Wedded Couples Are Creators with God,* might also be mentioned in this connection.

For those interested in parent education or child care and training the following brochures should prove particularly helpful: *ABC Religion* and *Childhood Religion,* both dealing with the religious and moral training of the pre-school child; *Your Child's Health,* dealing, as the title suggests, with questions of physical care and the common disorders and diseases of childhood; *The Adolescent,* noting the maturing youth's development and special problems; *Training in Chastity,* setting forth briefly the Catholic view on sex education; *Parent and Child, Parenthood, Concerning Children, Concerning Parents*—all dealing with problems of child discipline and related phases of child training.

Of particular interest to young folks are: *Boy Meets Girl the Christian Way; Preparation for Catholic Family Life.* Other available brochures are: *Safeguarding the Home Front; The Association of the Holy Family; Home Economics.* Available books are: *The Sacred Bond; Readings on the Family; Marriage and Parenthood, the Catholic Ideal; An Introductory Study of the Family; Parent and Child.* There is available also a popular magazine, *The Catholic Family Monthly.*

There is crying need for making this Catholic literature on the family known today, for getting it into libraries, church racks, and homes—into the hands of Catholic and non-Catholic readers. Merely to protest harmful family literature is not enough. That would be a limited type of Catholic action. The genuine Catholic Actionist will do that. But he will do more. He will disseminate wholesome family literature.

There is need, too, for other Catholic literature in Catholic homes. Indeed, it would be a very excellent thing for our family life if a definite movement were set on foot to get more publications of a definitely spiritual nature into Catholic homes. St. Chrysostom wrote in the early days of Christianity that a spiritual book was a letter from heaven. That is, of course, still true today. A spiritual book feeds the mind with spiritual thoughts. And what is in the mind influences conduct. Many a parent might be very agreeably surprised at the fine spirit of religious and moral idealism that would develop in their children if they supplied for them suitable spiritual publications. What Catholic child, for instance, would fail to be inspired by the reading of such a volume as the recent popular book, *The Song of Bernadette.* And there are many other such. Pastors, Catholic librarians, and officials of various Catholic organizations could help in selecting them.

The question of expense may prove a barrier in some cases. Where that is true a way around the difficulty might be found in a cooperative book club. Let a dozen families or individuals club together. Let all contribute towards buying a dozen volumes and then let all be given the opportunity to read the entire lot. Needless to add, such a co-op project could even be carried out, R.F.D., for rural families.

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

N. C. W. C. Host to Meeting of Washington-Maryland-Virginia Unit of C. L. A.

ON OCTOBER 24, 1942, the Fall Meeting of the Washington-Maryland-Virginia Unit of the Catholic Library Association was held at the Headquarters of the National Catholic Welfare Conference, Washington, D. C.

The Rev. James J. Kortendick, S.S., chairman, presented the two guest speakers, the Right Reverend Monsignor Michael J. Ready, general secretary of the N. C. W. C., and Mr. William C. Smith, personal representative of His Excellency, the Most Reverend John F. Noll, in the Office of the National Organization for Decent Literature.

Monsignor Ready welcomed the group as one "dedicated to the work of God," and explained the history of the National Catholic Welfare Conference, saying the day of its establishment was "a great day for the Church in the United States." Monsignor Ready pointed out the functions of each department and bureau, showing the valuable work each is doing and has done for the Church.

Monsignor Ready thanked those members who had aided in the preparation of the Victory Book List which has been so favorably received here and in Canada, and which has had wide distribution through the USO clubs.

Monsignor Ready asked that the Catholic Library Association keep the general body of the Church informed of the vast reading material available and that it use the *N. C. W. C. News Service* as an outlet for its releases. He closed with a delightful story picturing the late Holy Father, Pius XI, in his role of librarian arousing and developing the ambition of a young Jewish boy in Milan—"Yes, the librarian's is indeed a great vocation."

Mr. Smith discussed the set-up and the purpose of the N. O. D. L., which is to educate readers, pointing out the dangers of salacious literature; to clean up the magazines; and to clean up news stands. He urged members to keep an alert eye on local news dealers, not to boycott, but to report to Diocesan Directors those who refused to remove objectionable magazines from their stands. He asked for the cooperation of the C. L. A. in this valuable work.

It was announced that the Catholic High School Library List will be available this month, and that the Catholic Supplement to the Shaw College List will be ready in 1943. The meeting closed with a discussion of celebration of Book Week.

Bolivian Journalists Visit N. C. W. C. Headquarters

FOUR Bolivian journalists, the advance guard of some four-score editors and publishers who are to come to the United States from Latin American countries, visited the headquarters of the National Catholic Welfare Conference, on October 26, 1942. They manifested particular interest in the work of the Press Department, and especially *Noticias Catolicas*, the Spanish-language service it issues for papers of Latin America.

The Bolivian journalists also visited the Catholic University of America, Georgetown University and the National Catholic School of Social Service.

Arturo Otero, director of *Ultima Hora*, a daily of La Paz; Federico Gutierrez Granier, editor of *Tierra*, a daily of La Paz; Luis de Zavala, writer on *La Razon*, a daily of La Paz, and Luis Suaznabar, owner and publisher of *Noticias*, a daily in Uroro, and assistant secretary of the Ministry of Economy, Bolivia, were the visitors.

The Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference; the Very Rev. Msgr. Howard J. Carroll, assistant general secretary; Frank A. Hall, director of the *N. C. W. C. News Service*, and Jaime Fonseca Mora, acting editor of *Noticias Catolicas*, greeted the journalists on their visit to the N. C. W. C. headquarters.

$50,000 Allotted by Bishops to Welfare Work for U. S. Servicemen Overseas

THROUGH the National Catholic Community Service $25,000 has been allotted by the Bishops' War Emergency and Relief Committee to the Catholic Welfare Organization in Australia, and $25,000 to the American Catholic Welfare Committee in London for recreational and welfare work for American Servicemen stationed in those countries.

In all of the principal cities of Australia the "huts" of the Catholic Welfare Organization and the facilities of the Catholic United Services Auxiliary have been made available to American servicemen. In Melbourne there is a large hut, restroom and canteen just behind the century-

with the N. C. W. C.

ld Church of St. Francis, which is in charge of the Fathers f the Blessed Sacrament from the American Province of he community. Ten of the priests are from the United tates and three from Canada. The head of the Hospitality nd Entertainment Committee of the Catholic Welfare Or- anization in Melbourne is Mrs. Thomas Hogan, Australian epresentative of the International Federation of Catholic Alumnae.

The Most Rev. Edward Myers, Auxiliary Bishop of West- minster, is chairman of the American Catholic Welfare ommittee in London. This committee, formed by His Emi- ence Arthur Cardinal Hinsley, is one with which the N. C. . S. has close contact and through which assistance to atholic welfare agencies for United States servicemen in ngland is to be channeled.

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eath Claims Dr. Charles P. Neill fter Active Catholic Life

T IS our sad duty to note the death of Dr. Charles P. Neill which occurred October 3 in Washington. Dr. Neill, uring his long career, was the first director of the National atholic School of Social Service, was a member of the riginal executive committee of the N. C. W. C. Social Action Department and served for several years on the Finance Committee of "The Catholic Hour," conducted by the N. C. C. M.

Earlier in his life Dr. Neill taught at Notre Dame Uni- ersity and the Catholic University of America and was warded the Laetare Medal in 1922 by the former. He erved as U. S. Commissioner of Labor under Presidents heodore Roosevelt and Taft and was Commissioner of the . S. Bureau of Labor Statistics under President Wilson. He was frequently called on for work as conciliator and ediator and was for over twenty years umpire of the nthracite Conciliation Board, a joint employer-labor board n that industry.

Probably the period of his life which he relished the most as where he was Commissioner of Labor back before World War I. That was before the separate Federal Departments f Commerce and of Labor were established and when he as the ranking official of the Government on labor ques- ions. It was a pioneer time in labor relations and while n retrospect it seems to some a happy time it was in fact period of terrible injustices and Dr. Neill was out on the iring-line in opposition to the evils that ruled American orking life then.

Dr. Neill was also active in the field of charities. After esigning his position as head of the National Catholic chool of Social Service, he continued to teach economics here for several years.

Nazi War Against the Catholic Church Available in Five Foreign Languages

THE timely and valuable pamphlet entitled "The Nazi War Against the Catholic Church" recently published by the National Catholic Welfare Conference Publications Office has now been made available also in five foreign languages—Spanish, Portugese, German, French and Italian. It is a compilation of official documents and presents facts and quotations of striking force. For details of its contents see page 28 of this issue.

Page 28 also notes two other new publications of interest —one by the Catholic Association for International Peace and the other by the Paulist Press.

The N. C. W. C. Publications Office has some 400 pamphlet titles available. Send for its publications folder which lists these titles; also read especially pages 8 and 13 of this issue of CATHOLIC ACTION if you appreciate the value of pamphlet material.

C. P. A. and N. C. E. A. Issue Annual Proceedings

THE work of the Catholic Press Association and the National Catholic Educational Association is very close to the N. C. W. C. family circle. It is therefore with pleasure that we give space on our intimate Month by Month with the N. C. W. C. pages to call attention to the annual proceedings of these two organizations, just published in the last few weeks.

The C. P. A. 121-page booklet records the action of the 32nd Annual Convention of the Catholic Press Association, held in Birmingham, Ala., on May 28-30, 1942. That of the National Catholic Educational Association presents in a volume of 688 pages a wealth of material to be found in the report of the 39th Annual Meeting of the Association, held April 7, 8, 9, 1942, in Chicago, Ill., and the many interesting papers given during the meeting.

CATHOLIC ACTION congratulates both organizations on their published proceedings.

Memorial Mass for Monsignor John J. Burke Attended by Headquarters Staff

A MASS celebrated Friday morning, October 30, in the chapel of the National Catholic School of Social Service, by the Rt. Rev. Msgr. Michael J. Ready, present general secretary of the N. C. W. C., marked the sixth anniversary of the death of the Rt. Rev. Msgr. John J. Burke, C.S.P., first general secretary of the National Catholic Welfare Conference. The Mass was attended by the members of the headquarters staff of the N. C. W. C. and of the National Catholic Community Service.

THAT YOUR CHRISTMAS MESSAGE MAY BE CHRISTIAN

THE Christmas Message—"Peace on Earth to Men of Good Will"—more than ever this year bears heeding. During the days of peace and prosperity the majority of people unfortunately were wont to overlook the true meaning of the holy feast. But with thousands upon thousands of our fellow human beings face to face with strife and turmoil, there is greater need than ever before to hearken to the spiritual greeting—to remember that Christ came to a world full of woe, to console and gladden the hearts of men, to bring them fresh hope, forbearance and the promise of greater things to come.

Due to the overwhelming number of our boys in the service, there will be a great increase in Christmas greeting cards this year. Let us do our part in helping to keep Christmas Christian by seeing that our Christmas cards are truly Catholic.

The publishers and dealers of greeting cards are eager to satisfy our wants and to know our wishes. It is incumbent upon us as Catholics to request religious Christmas cards, and to let the dealers realize that others will not satisfy.

YOU CAN HELP BY—Using religious Christmas cards only; getting other individuals and organizations to join in the crusade; asking your dealer to handle only religious cards.

Preparing for Post-War Life—(*Continued from page 7*)

taken into the war effort? If the temporal, as opposed to the spiritual, needs of family life are endangered—what of the more vital demands of religion in the home? The attendance at Mass on Sundays, frequenting the Sacraments, presence at parochial school or at religious instruction classes—these are basic religious exercises which must not be neglected. Since if the home and family make up the backbone of society, then ours will be an empty victory if the winning of the war brings with it the loss and demoralization of the very basic units of our nation.

Religious education today must adapt itself to the stern conditions in which we live. The basic teachings of Christ: the Creed, the Commandments, the Precepts of the Church, the Sacraments, are best taught and exemplified when overpowering zeal and knowledge are accompanied by skillful ability to use the best-tried methods of modern pedagogy. Simple, direct instruction must be the sole aim of our teachers, and the knowledge of Christian truth must be functional and operative in the daily lives of our people. The pages of Church history are replete with examples of revolutions, loss of faith, downright error, and hostility to religion because the people were not fully and efficiently instructed. How much genuine knowledge of their religion does the mass of our Catholic people possess today? How will our people, in general, stand up before persecution when and if it comes in the days that lie ahead?

A well-planned move to prepare for post-war reconstruction would be an organized attempt today to bring together the educated and influential among our people, those in the higher income levels, to study in small groups at frequent and regular intervals the Catholic teachings of social justice. This would be the subject of their directed discussion. Not unlike the select cells which the Communists employ, these Catholic men and women should be trained in making the social teachings of the Church felt in their immediate society.

Religious education cannot afford to confine itself to the classroom. It must go into the homes of our people; it must meet them in our halls and assemblies. The laity are called upon by a mandate of the Church to participate more completely in the Bishop's mission to teach and to sanctify. A great responsibility also rests upon Catholic religious teachers—both clerical and lay—to interest themselves as never before in the poor, in the workers, whether they be Catholic or non-Catholic. Teachers are to be found and trained—regardless of the cost and of the sacrifice involved—who will bring religious instruction to our young, who will furnish adequate knowledge of the teachings of Christ and the Popes' program of social justice to all people whether of the household of the faith or not.

Lay Assistance for Today's Problems

The prime moving forces of Catholic education both for children and grown-ups today, as always, are found in the Church and the home. The burden of guidance and direction rests upon the priests of the parishes. But they need the help of the laity. *Lay organizations, answering the call of Christ's vicar, assist the bishops and clergy in presenting a solid, well-informed and spiritual front to meet the problems of today and those of tomorrow as well.* Among those lay organizations whose special purpose is to provide religious education for children and to offer needful Catholic training to adults, special mention must be made of the Confraternity of Christian Doctrine, the Catholic Evidence Guild, and the Legion of Mary.

The Confraternity of Christian Doctrine

The Confraternity of Christian Doctrine is essentially a lay organization which, as the name implies, is approved and recommended by the Holy See to bring Christian teachings to Catholic children and youth who are spiritually "illiterate," and also to instruct Catholic and non-Catholic adults who are in constant need of strengthening their knowledge of Christ and His doctrines. The Confraternity is concerned solely with religious education. Pope Pius XI has termed it "the choicest form of Catholic Action." Bishop Edwin V. O'Hara, chairman of the Episcopal Committee of the Confraternity of Christian Doctrine, has defined the scope and the limits of its activities. "It does not enter into the fields of Catholic school education, social action, civic welfare or organized charity, recreation, social activities or vocational guidance; although it strives to bring instruction in Catholic doctrine *so that individuals may bring a knowledge of Christian principles to any of these fields.*"

The Confraternity of Christian Doctrine is a parish unit, under a diocesan director, made up of the parish director and the lay members. The personnel of the organization is divided into five main divisions. The Teachers conduct classes for public school children and youth during the school year and during the summer in vacation schools. The Fishers, or Home Visitors, gather up the prospective pupils and keep their attention fixed on their instruction classes. The Helpers are assistants to the Teachers in a multitude of essential ways. The Discussion Club Leaders direct the discussion groups for stated periods during the year in weekly sessions. There are also Parent-Educator groups made up of parents who follow a prepared program aimed to help them to make their home Catholic more than in name. The Apostolate to non-Catholics, like the Catholic Evidence Guild, aims to bring the faith before the non-Catholic either through discussion clubs, distribution of Catholic literature, or by open-air meetings.

The Catholic Evidence Guild

The Catholic Evidence Guild is a true apostolate. It takes literally the words of Pius XI, "Go to the working man. Go to the poor." Started in England in the spring of 1918, the Catholic Evidence Guild is no longer a stranger in the parks and public places of a number of our large cities. Indeed, its work is just beginning. The name indicates its field. Laymen and laywomen speak on the Catholic Church publicly—on street corners, in parks, over the radio, wherever there may be found those who will listen. They do not preach. That is the work of the clergy. They expound the truths of the faith as simply and attractively as they can to their fellowmen who would never think of entering a Catholic church to hear the same teaching. The Guildsmen answer questions, they distribute literature, they offer to take sincere inquirers to the nearest priest for possible instruction and reception into the Church. The Guildsmen are carefully trained before being permitted to speak in public.

The Legion of Mary

The Legion of Mary is a comparatively new Catholic apostolate now open to the laity. It had its origin on September 7, 1921, when a group of young men and women members of a poor parish in the slums of Dublin determined to do something to help their parish priests in seemingly hopeless labors against poverty, irreligion, and sin. The results of their work, placed under the guidance of the Blessed Virgin, was soon marvelously evident. Similar groups were soon working in other parishes, until today they are spread throughout the entire world. The general aim of the Legion of Mary is to wage war under the direction of their spiritual directors against the spirit of the world and the powers of evil. They reduce the warfare against evil to a specific spirituality, a definite program of prayer, a definite weekly task, a definite weekly report of accomplishment. Last but not least, it bases this methodical system on the dynamic principles of union with Mary.

The Legion of Mary's members aim to leaven the community in which they live and work. Each Legionnaire pledges himself or herself to be an active power for good

herever possible: in the shop, factory, office, school, home, d in all places of recreation. The Auxiliary members the Legion by their prayers are to the Active members wings are to a bird: so important is their office of prayer d interest in the work—and all under the special guid- ce of Mary. The field and scope of the Legion of Mary wide and varied, but systematic and methodical. They sit hospitals, work for the most wretched and dejected the population, conduct hostels and shelters for the meless and unemployed, operate children's clubs and rseries. They teach religion classes, act as Fishers for e Confraternity of Christian Doctrine, take up the census parishes, and spread Catholic literature even to the tent of operating circulating libraries—some of them on heels, called "book barrows." They conduct sodalities and her parish societies and they interest themselves and hers in the domestic and foreign missions.

III.

THE problems of post-war reconstruction will not differ substantially from those summarily discussed in Part II this article. Minor changes in the matter of meeting ese problems will be necessary. There will be the same fficulties, for instance, in reaching and instructing the hildren who are not attending Catholic grade and high hools. Indeed, the number and efficiency of our Catholic hools may be seriously altered by post-war stringency nd over-all sacrifices which will be the lot of all, including ur Catholic people. Moreover, the tendency to "stream- ne" education today will be continued through the busy ears of reconstruction. Emphasis will be placed on the iences, on the "useful" studies, and on physical fitness rograms. We must needs be aware of certain vicious pos- ibilities in much of this. The place of religion and piritual values must not be forgotten. Character training ereft of religious principles is defective and will be pro- ocative of the very causes which led up to the present war. The post-war period may see the child almost completely eparated from parental influence due to the gradual en- roachment of state and city authority on the home to care for the children of working parents in nurseries, and supervised play and school will leave little to the home. The vital place of the home must be safeguarded and parent-education in particular seems to be the only means to reconstruct the family on its traditional and time-tested basis.

Adult education will be very much in demand in the years to follow the war. The start has been made under war-time pressure. A primary problem will be to provide discussion clubs, forums, and other educational opportunities for the study of religion. Great importance will have to be attached to the social justice program of the Church; and the adult classes of the future might well be a cross-section of Catholic life: with no restriction as to color or social position.

The opportunities for service are unlimited both in nature and in scope. The Catholic lay organizations associated with the National Catholic Welfare Conference are aware of the tasks that lie before us. The National Council of Catholic Women and the National Council of Catholic Men offer the guidance to our people which is invaluable in knowing what and where to work. These and the other divisions of the N. C. W. C., together with those we have described above, are veritable instruments of a loving Providence to impart religious education for the world that is in the making.

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NCCS-USO NEGRO CLUB ACTIVITIES

"Unitedly, unstintingly and without interruption or delay, ve have solemnly promised to give our men a mounting tide f guns, tanks, planes and ships.

"We shall keep that promise, and one promise more—that ve shall preserve for them, wherever they may be, and without regard to race, creed, or color, the moral and spiritual alues of the democratic ideals and freedoms for which they ow are fighting."

WHEN President Roosevelt wrote these words, USO had for one year been fulfilling that promise. In clubs and units wherever American troops were tationed, USO was bringing to men of all races and religious faiths the atmosphere of home amid the uproar of war. And from the time of its formation, the United Service Organizations planned that all men who marched beneath he American Flag, whether they were black or white, hould have access to USO's morale-building program.

September, 1941, saw the dedication of the first USO club or colored soldiers in Fayetteville, N. C., under the auspices f USO's Catholic member agency, the National Catholic Community Service. Over 38,000 colored soldiers were uests at this club during its first six months of operation.

Since then NCCS-operated USO clubs have been opened n eighteen other cities near camps quartering Negro troops —Anniston, Ala.; Fort Hauchuca, Ariz.; Jacksonville, Fla.; Pensacola, Fla.; Tampa, Fla.; Savannah, Ga.; Rolla, Mo.; Spring Lake, N. C.; Wilmington, N. C.; Muskogee, Okla.; Columbia, S. C.; Galveston, Texas; Salt Lake City, Utah; Hampton, Va.; Blythe, Calif.; Tullahoma, Tenn.; Gainesville, Texas, and Austin, Texas.

Special Consultant Ralph Metcalfe, outstanding athlete of the past decade and now director of the NCCS-operated USO club for Negroes at Anniston, Ala., assists in planning programs to meet the specific needs and interests of colored men in the armed forces.

"Programs in the Negro clubs are specially designed to satisfy the Negro's individual racial traits, for instance his aptitude for music," stated Mr. Metcalfe. "At Columbus, Ga., Negro service men raised $2,000 among themselves to establish an art center in the USO club which now has a gallery presenting regular shows of paintings by Negro fighting men.

"Practically every one of the 68 USO operations set aside for service men of my race," continued Mr. Metcalfe, "sponsors a drama group. Many of them are ambitious and truly progressive in their experimental theatricals. Some are aided by Negro colleges in the camp area with the details of planning and training. Hampton Institute, for one, assists with the programming for the men stationed at Langley Field, Va."

Other activities organized by USO club directors include social gatherings, games, dances, movies, and hobby clubs. For those servicemen who do not care to join in community activities, there are books, magazines, and very often the home-town newspaper.

In many war-crowded communities where the Negro soldier on leave formerly found little welcome, every effort is now being made to provide him with a "home away from home" in an NCCS-operated USO club.

The Confraternity of Christian Doctrine

League of Daily Mass
Catechetical Institute in Washington
Salute to the Flag
New Testament Readings

LEAGUE OF DAILY MASS, another activity in the program promoted by the Confraternity of Christian Doctrine in Kansas City, is a movement to promote interest in the greatest act of worship given by man to God, to increase assistance at Mass on week days, and to encourage the practice of frequent Communion. It is an effort to make "reparation for the carelessness of negligent Catholics and an act of substitution for our brave boys whom necessity keeps from Sunday Mass." Most Rev. Edwin W. O'Hara, Bishop of Kansas City and episcopal chairman of the Confraternity, states: "For the Catholic the supreme spiritual force in this world is encountered and shared in the Holy Sacrifice of the Mass. In the Mass we approach God and God instructs us; we are permitted to join with Christ in offering His sacrifice to His heavenly Father and God comes to us in the banquet of the Eucharist . . . 'Lift up your hearts' is the invitation; happy if we can say, 'We have lifted them up to God.' "

MOST REV. MICHAEL J. CURLEY, Archbishop of Baltimore and Washington, asks the promotion of School Year Religious Instruction for the grade and junior high school students of Washington. To coordinate the program in the parishes, the Rev. Dr. Leo J. McCormick, Confraternity director of the Washington area, planned an Institute of Instruction for Teachers, Fishers and Helpers from September 27 to November 8. At this Institute doctrine and methods are presented by experts in the field of education. Doctrine is explained at the various grade levels by: Rev. Robt. E. Regan, O.S.A., professor of dogmatic theology at the Augustinian College; Rev. Eugene Burke, C.S.P., professor of dogmatic theology at St. Paul's College; and Dr. Joseph B. Collins, S.S., professor of Catechetics at the Catholic University and director of the National Center of the Confraternity of Christian Doctrine. Method demonstrations are given by Sister M. Elreda, S.N.D., of the Campus School of the Catholic University of America, established by Dr. Johnson to promote modern methods of teaching religion; Sister M. Rosalia, directoress, and Sister M. Rose Henry, assistant directoress of Catechetics for the Community of Mission Helpers of the Sacred Heart, Towson, Md.; and Miss Miriam Marks, secretary of the Confraternity of Christian Doctrine, Washington, D. C. Miss Norine Nash, assistant secretary of the Confraternity, explains how cooperation of the Fishers and Helpers with the Teachers makes for successful School Year Religious Instruction.

REV. JOHN K. CLARKE, director of Confraternity, Los Angeles, offers new "projects" in conjunction with the teaching of religion in Confraternity classes. Five in the revised series of Los Angeles projects are now available. The Los Angeles projects have been used successfully throughout the United States and Canada in Confraternity classes over a period of years. The revised material lends itself to greater usefulness to both teacher and student. *My Illustrated Catechism, My Rosary Book, My Mass Book, My Sacrament Book, My Commandment Book* cover material for grades 1 to 6.

SALUTE TO THE CROSS—The opening exercise in religious instruction classes in Los Angeles includes a *Salute to the Cross* and a *Salute to the Flag.* How appropriate, indeed, is this double salute where souls are conquered for God and country. "With palms upward and arms extended toward the cross on the church, say:

> " 'Hail Holy Cross brighter than stars, Thy name is honorable upon the earth. . . . I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation indivisible with liberty and justice for all.' "

NEW TESTAMENT READINGS for the Life of Christ, Part I, has been prepared for use in Confraternity discussion clubs. Complete in every detail with a map of Palestine and footnotes, these *Readings* lend facility to the study of the New Testament and equip those who use them with a love for the word of God and desire to study more thoroughly the complete edition of the New Testament. The Life of Christ, Part I, companion volume to these *Readings* outlines Map Work, Discussion Aids, Liturgy, and Religious Practices. Keen interest has been evidenced in the New Testament Series during the past 10 years. It is expected that the *New Testament Readings* will set the goal desired by the New Testament Committee, i.e., "A New Testament in every home." Today as never before, God's message of hope and peace to "men of good will" calls for silent meditation in the home and fruitful discussion with our friends, our neighbors, and our acquaintances. Confraternity discussion procedure offers this opportunity and the recent publication of the *New Testament Readings* for the Life of Christ, Part I, lends even greater simplicity to discussion procedure.

New Testament Commentary Made Available by Catholic Biblical Association of America

THE Catholic Biblical Association of America has just made available a companion volume to the *Revised New Testament* (Confraternity edition) published last year. The *New Testament Commentary* has in view the needs of the average person who reads the New Testament in English. It is acknowledged by all, that even the clearest versions of the Bible must fail to eliminate all difficulties, some of which are inherent in the profound spiritual teachings of the Scriptures. Certain obscurities in the Bible result from the transcriptions of the text or the ancient manner of writing history, or from oriental modes of thought, or, more generally, from the unfamiliar or even lost cultures that served as background for the Sacred Scriptures. By clarifying certain difficult passages the *Commentary* makes possible a fuller appreciation of the Divine message.

The *Commentary,* which is intended for the laity, contains 736 pages. In addition to a commentary on each Book of the New Testament, it contains an Introductory Chapter on the New Testament background and other questions, a Chronological Table, indexed Scripture Texts, and a Glossary of Terms and Names.

In commenting on the official release of the *Commentary,* Bishop O'Hara congratulated members of the Catholic Biblical Association "on the completion of this important step in their task of making the Bible better known and better understood by our people."

The National Council Of Catholic Men

Special Program on "Victory and Peace Aims"
Mr. Froeschl Honored by Holy Father
Father Feeney on the Catholic Hour

A special program on "Aims for Peace and Victory" was esented by the National Council of Catholic Men in cooperion with the National Broadcasting Company on October 20, 11:15-11:30 p. m. Miss Barbara Ward, honorary secretary of the Sword of the Spirit organization in England, spoke on "A Christn's Peace Aims" and was introduced by Wilbert J. Neill, president of N. C. C. M.

C. C. M. Presents ecial Program on ictory and Peace Aims"

"We face a fundamental attack on revealed religion and e natural law," Mr. O'Neill said. "It threatens to extend erywhere conditions in which heroic faith is needed and which none may live as befits human dignity. To defeat is attack now requires enormous military action inspired moral and religious motives. It will be fatal to rely ely on material force and worldly motives. We must have iritual unity and we must avoid political bigotry which akes for distrust and disunity."

In presenting Miss Ward to the radio audience, Mr. Neill spoke in particular of what has been done in Engnd toward victory and peace, saying there had been "a vival of the spirit of Christian unity and the enthusiastic ceptance of a great leader, Cardinal Hinsley, in the reading of that spirit."

Asking "What will give us peace?", Miss Ward said: sn't the idea of a plan or blue print worth looking at ore closely? Our modern world with its wonders and hievements in science and industry is really based on a ry simple act of faith—that material things will behave a measurable and predictable way—that like causes proce like effects. A law of science about an atom or molele is a statement about the atom's pattern of behavior. aterial things—plants, stones, electric discharges or whatrer—behave as we might say 'according to plan.' If one ay they behaved one way and the next day, another, there couldn't be any science or industry—obviously. Well, we Christians believe that these patterns of behavior or natural laws are the ideas God had in creating the atom or the plant. Law is the pattern of God's thought in creating things, and law runs right through creation. Every scientist will tell you so. But what about man? and society? Did God have no idea in mind when He created man? Did He have no pattern of creation when He instituted human society? We Christians know that in creating man 'a little lower than the angels' God had in mind a pattern for man—the pattern we call ethics, the rules of right or wrong—the pattern of a personal behavior which is either good or bad. And we know that He had a pattern in mind for human relationships in society, a pattern we call justice. Law is valid here in the world of human beings just as it is valid in the material world of science. Ethics and justice are the blue prints for man and society. They are God's law—the 'natural law' for man . . ."

"It follows that Christians everywhere are loaded with a terrifying responsibility. They are the guardians of the natural law. They are charged with the task of keeping God's will for man or society before the eyes of men. And today they possess the only long term solution for this crazed or darkened world. Out of the babel of conflicting war plans or peace plans, their voice must be raised proclaiming the solution of *justice*, the solution that is rooted in the very nature of man and society, since it is the will of the Creator Who made man—and society. (This may seem a formidable task—it is. Don't let anyone suppose there is an easy short cut to a just and peaceful society. There isn't.) But we Christians have this to encourage us. All that is good and solid and lasting in our societies has its roots deep in Christian teaching upon the natural law. We are not talking about a way of life which is strange and alien to our fellow citizens. Take our own countries for examples. The British Common Law was the creation of Catholic priests. The American Declaration of Independence and the American Constitution are abstracts of the natural law. 'We hold these truths to be self evident—that man was created equal—for life, liberty, and the pursuit of happiness.' These tremendous affirmations echo the natural law. The supreme dignity and value of the individual soul, from which flow its inherent right to freedom and equality, the integrity of the family group, the right of free association, the subordination of state government to law, the existence of an international society of nations also subject to law—all these are the essence of the natural law, and they are the essence of democracy."

A complete transcript of the program, including remarks of both Mr. O'Neill and Miss Ward may be secured on request of the National Council of Catholic Men.

Plan of Organizing A Diocesan Decent Literature Campaign

An outstanding organization and program for the Archdiocesan Organization for Decent Literature has been developed by the Council of Men established in 1940 in San Antonio by the Most Rev. Robert E. Lucey, Archbishop of San Antonio. A detailed description of the plan of organization and operation may be had by N. C. C. M. affiliated societies on request of the N. C. C. M. headquarters office, Washington, D. C. At the present time a similar N. O. D. L. organization is being set up in the Belleville Diocesan Council of Catholic Men instituted earlier this year by Most Rev. Henry Althoff, Bishop of Belleville.

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Cooperation in Fuel Conservation

While the fuel shortage will be greatest this winter in the New England and Middle and South Atlantic states, there is urgent need for conservation in all parts of the country because of limited manpower and transportation, according to a recent letter from the Office of Price Administration. All organizations are being asked to cooperate (a) by appealing to their members to use a minimum of fuel this winter, (b) by helping mold community opinion as to the necessity of fuel conservation and (c) by assisting in developing programs in the community that aid citizens to know the best and most effective steps they can take.

Officers of affiliated organizations are requested particularly to supply local newspapers with news of any of their program activities in connection with the conservation campaign. It is suggested also that they secure as full discussion as possible in local papers of the importance of fuel conservation.

Your help in this campaign will be a real contribution to the war effort by assisting in protection of the civilian population and in saving transportation and manpower so vitally needed in the crisis.

The steps which all who can are requested to take are:

1. Inspect and adjust heat equipment.
2. Insulate walls, and roof in attic.
3. Install storm windows and doors.
4. Weatherstrip and seal air leaks around windows and doors.

November 22 Deadline For Turning in Tires

One of the immediate steps being taken in the Government rubber program is the bringing of all tires in excess of five per passenger car into a Government pool. Persons owning more than five tires per passenger car may not legally use gasoline after November 22.

Certification by passenger car owners that they do not own over five tires per car must be made by November 22 on tire record forms available at post offices, garages and elsewhere. In areas where gasoline is already rationed, ration books will be revoked if certification is not filed with local rationing boards by the appointed date. In the rest of the country where rationing goes into effect on November 22, ration books will not be issued until certification is made.

Railway Express will serve as the pick-up agency for excess tires and ceiling prices will be paid by the Government.

Pamphlet Recommends N. C. C. M. Program of Catholic Action

In the Foreword to his pamphlet, *Is It Catholic Action*, newly published by Paulist Press, Rev. William J. Smith, S.J., recommends the Catholic Action program of N. C. C. M. diocesan councils and "advise(s) its adoption everywhere." "The program is definite, detailed, and has been tried out along practical lines in sixteen dioceses," Father Smith says.

Speaking of the form of organization, Father Smith states: "The National Council of Catholic Men has devised a scheme for the structural organization of the movement that can be readily adapted to both men and women's groups. It contains all the essential elements of official Catholic Action. It provides a plan of organization from the parish unit right up to one on a national scope." Saying, "We have plenty of Catholic Activity going on throughout the nation," Father Smith asks, "How much of it or how little of it is real Catholic Action? The following pages are intended as a measuring rod, a norm, a spiritual blueprint. . . . The purpose of our treatise is to provide the necessary spark and spirit which must precede and accompany the exterior execution of the plan."

Father Smith is well known as the director of the Crown Heights School of Catholic Workmen, Brooklyn, N. Y. It is a pleasure in turn to recommend his pamphlet for the great inspiration and guidance it affords leaders and members of Catholic Action organizations.

Catholic Film On Cooperatives Is Produced

In view of the scarcity of Catholic films, organization owning or having the use of a motion picture projector wi be pleased to learn of the production of a film on coopera tives made by the Extension Depart ment of St. Francis Xavier Universit in Antigonish, Nova Scotia.

Entitled "The New Crusade," th film traces the work of the departmen among the miners, farmers and fishermen in the Dioces of Antigonish in improving economic conditions by the es tablishment of cooperative undertakings.

Special attention is given to the credit unions and co operative stores in Halifax, and Sydney, N. S., and to th Canadian Livestock Cooperative, based at Moncton, N. B.

N. C. C. M. Director Honored by Holy See

Our heartiest congratulations are extended to Paul A Froeschl, member of the board of directors of the Nationa Council of Catholic Men and former president of the Kansa City Diocesan Council of Catholi Men, who has just been made Knight of St. Gregory by the Holy Father, according to informatio received from John Ratterman, executive secretary o the Kansas City Council. Mr. Froeschl, who was a founde in 1921 and is presently secretary and treasurer of th Wilde Drop Forge and Tool Company, has been an officer of either a parish, city-wide, diocesan or national Catholi laymen's organization constantly since 1916. Among them are the St. Joseph's Benevolent Society, the Diocesan Federation of Catholic Societies, St. Leo's Benevolent Society Knights of Columbus Council No. 2457, Our Lady of Good Counsel Holy Name Society, the Diocesan Union of Holy Name Societies, the Knights of Columbus Students Home Association, the Knights of Columbus Orphan Sponsors, and the National and Diocesan Councils of Catholic Men, both of which he serves at present as a member of the board of directors.

Organized by Most Rev. Edwin V. O'Hara, Bishop of Kansas City in the Fall of 1939, the Kansas City Council was the first of sixteen to be set up with the assistance of the N. C. C. M. field representative, John G. Bowen, all of which have been regarded as examples of official Catholic Action on a diocesan and parochial basis. Under Mr. Froeschl's leadership as president from 1940 to 1942, the Council made steady progress, successfully carrying on a program designed to assist the pastors by strengthening the spiritual life of members, increasing knowledge of Catholic belief and practice, and stimulating action in an organized way to extend the Catholic Faith.

At the National Conference of Catholic Charities held recently in Kansas City, Mr. Froeschl was chairman of the committee on exhibits, presided at one of the Conference meetings, and personally arranged and set up an exhibit for the National Council of Catholic Men.

Boston Children Instructed on Released Time

Catholic children attending public schools in Boston are brought together at various times by grades in convenient parochial school halls to receive religious instruction under the released time project recently put into effect throughout the entire school system in that city. The project, authorized by the State Legislature, gives public school children the opportunity to receive religious instruction during school hours.

Catholic participation in the released time project, being carried out according to a well prepared plan, was inaugurated first in a single school district and rapidly expanded. Parish priests and Sisters teaching in the parochial schools give the religious instruction to the public school children.

This manner of meeting the problem of religious education of children in public schools was put into practice in February, 1941, in New York City and Youngstown, Ohio, and somewhat earlier in several predominantly Catholic counties in the Diocese of Cleveland. In New York the religious classes are conducted in religious centers outside the schools. In Youngstown, space is provided for the reli-

ious classes within the public school buildings. Religious education of public school children is one of the activities of the Confraternity of Christian Doctrine. Laymen as fathers and taxpayers also have a very real interest in how such education is to be accomplished. Where released time is being sought, it is certain that the support and cooperation of laymen's organizations will be very welcome.

Chaplains' Letters Show Great Demand for More Literature in Camps

Not long ago we sent a quantity of pamphlets to Army and Navy Chaplains for distribution to the men in their care. The unusual number of acknowledgments received as well as the statements of the Chaplains themselves show that there is a scarcity of suitable good literature for distribution to the men. This circumstance offers a great opportunity to laymen's organizations that would like to be of direct aid to the men in military or naval service. There are many inexpensive pamphlets available that would be heartily welcomed by Chaplains and men. To quote from one Chaplain's letter: "At present our need for Catholic literature is far from being adequately supplied. The few pamphlets and magazines that I am able to place in the vestibule of the chapel are 'gobbled up' every Sunday. We could use many more."

Another Chaplain writes: "Such generous donations help the chaplain and the men a great deal. They are a welcome addition to the work of the chaplain, helping to spread the truths we believe in. It enables many of the men, Catholic and non-Catholic, to clear up false impressions and ideas they may hold about the Catholic doctrine and practice."

"Thanks very much for the good number of very timely and appropriate pamphlets," a Kentucky Chaplain writes. "A large number of these pamphlets have been read by soldiers, non-Catholics included. . . . It is encouraging to know that we Chaplains are not alone but have the cooperation of societies and organizations."

When we suggested distribution of pamphlets to service men previously, a number of organizations sent in checks of five to twenty-five dollars requesting that we handle the order for them. We shall be glad to do that again for any organization or individual requesting it. Names and addresses of Chaplains who will be much interested in such literature also may be received on request of this office. Some recommended booklets on our own list follow:

A Christian's Peace Aims, N. C. C. M.; $1 per 100.

What Catholics Believe, Paulist Press, 401 W. 59th St., New York City; $3.50 per 100.

Boy Meets Girl—The Christian Way and *The Latest American Tragedy*, Our Sunday Visitor, Huntington, Ind.; each $3 per 100.

What Can I Do, N. C. C. M.; $2 per 100.

Half the Young Men and *The Plain Truth*, St. Anthony Guild, Paterson, N. J.; each $3.50 per 100.

N. C. C. M. Affiliated Organizations

More Than 3,300 Catholic Foresters in Active Service

An incomplete list of members of the Catholic Order of Foresters in military or naval service of the United States printed in the October issue of *The Catholic Forester* shows more than 3,300 names together with the C. O. F. Courts to which they belong. At the same time it is reported that the C. O. F. High and Subsidiary Courts have purchased more than $1,000,000 in War Bonds. The Order's annual report for the year 1941 showed a total of $121,000,000 insurance in force. Admitted assets on June 30, 1942, totalled $41,787,291, a new high record for the Order.

Many Parish Councils Formed in Florida

Seven regional organization meetings held throughout the Diocese of St. Augustine during the past month resulted in formation of numerous Parish Councils of Catholic Men and appointment of boards of directors for each. The meetings were held at the direction of Most Rev. Joseph P. Hurley, Bishop of St. Augustine, and were conducted by Rev. James J. Meehan, diocesan moderator of the Diocesan Council of Men, and Dr. John G. Bowen, field representative of the National Council of Catholic Men.

These recent meetings were held at Miami, West Palm Beach, Key West, St. Petersburg, Orlando, and Ocala where Father Meehan and Dr. Bowen explained the program and form of organization of the Council being set up. Two special activities to be undertaken by the Council at the request of the Bishop are coordinating war activities and establishing parish units of Catholic Radio. The chief purpose of the latter group is to increase the number of listeners to Catholic radio programs. Each representative of Catholic Radio is requested to form a number of listening posts in his parish. A post comprises three or four couples (including non-Catholics) who come together for the purpose of listening to the nation-wide Catholic Hour.

Formation of "Share-the-Car" groups and cooperation in the work of local USO-NCCS Clubs are two of the tasks carried out by the War Activities Coordinating groups. In St. Paul's parish, Daytona Beach, 27 "Share-the-Car" groups have been formed. Honorable David J. Heffernan, of Miami, has been appointed by the Governor as state chairman for Catholics of the "Share-the-Car" plan.

"Catholic Action" Day To Be Observed in Kansas City, Nov. 8

Sunday, November 8, is being observed as "Catholic Action" Day by the Kansas City Diocesan Council of Catholic Men. The annual membership campaign of the Parish Councils of Catholic Men will be held in all parishes at this time. Preparatory to the campaign, meetings of all Parish Councils were held at which the plan of the membership drive was explained. Motion pictures also were shown of the patriotic rally that opened the National Conference of Catholic Charities held in Kansas City in whose success the Councils shared.

Lieutenant Louis B. McGee, former president of the Kansas City Council, now on duty with the United States Coast Guard, was the first to renew his membership.

Radio Station Carries Entire Program of Miles City, Mont., Meeting

Station KRJF broadcast the entire program of the evening session of the meeting of the Miles City District Council of Catholic Men held on October 16 in Miles City. Most Rev. William Condon, Bishop of Helena, presided and the speakers were Right Rev. Msgr. Luigi Ligutti, Gerald Stack, and P. F. Leonard. Mayor Jelinek of Miles City gave the address of welcome.

District Council meetings were held in Wolf Point, Mont., on October 6 and in Lewistown on October 20. Monsignor Ligutti's addresses featured each meeting.

Diocesan Convention Held in Spokane

A Holy Hour of Reparation featured the fall meeting of the Spokane Diocesan Council of Catholic Men held in Spokane October 11 and 12. "Arming for Spiritual Victory" was the theme of the conference and Rev. Norbert C. Hoff, of Butte, Mont., former professor of philosophy at Notre Dame University, was one of the principal speakers. His talk was a plea on behalf of the nation's students for the freedom to learn eternal truths.

Executive Board of Oklahoma Council Meets

Reports on the previous month's activities were turned in by members of the executive committee of the Oklahoma Council of Catholic Men at its meeting at the home of Most Rev. Francis C. Kelley, Bishop of Oklahoma City, Tulsa, on October 2. Rev. F. X. Neville, moderator of the Council, John F. Eberle, president, and seven other members of the executive committee were present.

Shurles Myers, chairman of the Apostolate to non-Catholics, reported that Catholic literature is being placed in public places in Oklahoma City and that his group had recently sent three bundles of literature to army camps at Sheppard Field and Colorado Springs. He said that Oklahoma soldiers stationed at these camps receive the literature and distribute it. He reported that good work was being done by the parish chairman of his division citing the instance of one who had brought back a lapsed Catholic who had been out of the Church 15 years. Mr. Myers also reported one marriage rectified. He submitted his resignation for the duration due to expected early induction into the armed forces of the United States.

Assignment of Joe Burns as a special field representative of the Council was announced at this meeting by Mr. Eberle. Mr. Burns will visit parishes in the state to confer with pastors and D. C. C. M. members and assist them in organized work. Representative meetings of the State Council will be handicapped by the draft and by tire and gasoline rationing, Mr. Eberle said, adding that it is the hope of the State Council that all local groups will continue to function and assist the pastors, which is the primary work of the Council.

General Meetings Held In San Antonio

Semi-annual general meetings of the Parish Catholic Action Councils of Men were held in the Archdiocese of San Antonio on October 11. In order to save travel joint sessions were held on that day with the Confraternity of Christian Doctrine which is beginning its fall discussion club schedule on the subject "Why All Should Go to Mass." Of the 845 discussion clubs conducted in the Archdiocese last year, 336 had men as discussion leaders. The total membership was slightly over 10,000. It is expected that an equally large enrollment will take part this year.

At each Parish Catholic Action Council meeting reports of the leaders of the Holy Name Society, Ushers Club, Catholic Radio, discussion clubs, war activities, choir, St. Vincent de Paul Society, etc., were considered. In addition, election of officers and executive committee members was held and a message of appreciation of the work of the Council given by the moderator. New memberships and renewal of old memberships also was sought at each session.

The Catholic Radio Bureau

Fr. Leonard Feeney, Noted Poet, to Speak Over Catholic Hour

The Rev. Leonard Feeney, S.J., noted priest-poet, begins a series of five addresses over the nation-wide Catholic Hour on Sunday, November 1, on the subject "We Are the Children of God." The program will be broadcast as usual over the Red Network of the National Broadcasting Company through Station WEAF, New York.

At present instructor in English at Weston College, Weston, Mass., Father Feeney is widely known for his literary and speaking activities. Born in Lynn, Mass., in 1897, he joined the Society of Jesus in 1914 and was ordained in 1928. He is a former president and currently vice president of the Catholic Poetry Society of America and a member of the Gallery of Living Catholic Authors. For some years he was an associate editor of *America*, weekly review published by the Jesuit Fathers.

Among his published works are: "Fish on Friday," "An American Woman, Elizabeth Seton," "You'd Better Come Quietly," "The Ark and the Alphabet," and "Survival Till Seventeen."

Topics of Father Feeney's addresses over the Catholic Hour are: November 1, "The Child in Us"; November 8, "Our Eternal Childhood"; November 12, "The Child's Sacrament"; November 22, "God as a Child," and November 29, "The Mother of God."

At one point in one of these talks Father Feeney refers to those preachers who "take the time and care that is required for the writing and preaching of a sermon in which religious values are delicately handled and gracefully presented—to people who are willing to learn if only we will teach." It is a pleasure to say that in these Catholic Hour addresses Father Feeney demonstrates that he himself ranks high in that company. He has taken a section of Catholic doctrine whose wider comprehension is most sorely needed in our time and gives it new and appealing exposition, presenting it with great artistry and understanding both of his subject and his listeners.

As Rev. Bonaventure Schwinn, O.S.B., said of Father Feeney in a critique published in *The Catholic Library World*, December, 1941, "The author possesses an astonishing ability to make the profoundest mysteries seem simple by discussing them in a manner that is intimate, interesting, imaginative, and altogether original."

Children's Radio Hour Now Widely Broadcast

A large number of radio stations are carrying the new religious series, "The Children's Radio Hour," produced by Defenders of the Faith, under the direction of the Rev. Richard Felix, O.S.B., of Conception Abbey, Conception, Mo. The series consists of 52 recorded dramatizations covering the entire catechism and is designed to provide weekly religious instruction over a period of a year, particularly for Catholic children not attending Catholic schools, and for non-Catholic children who are growing up with little or no religious instruction. Each program, 15 minutes in length, opens and closes with a hymn by a children's choir. The plays are built around the instructions in Christian Doctrine given by a priest to grade school children in the classroom. Father Felix in this series has endeavored to provide a dramatization of religion for children that would attract some of the interest they demonstrate in the commercial juvenile dramatic programs.

The children who take part in the programs are of the sixth and seventh grades. Each program centers around a given subject, one subject following another in the usual sequence of the Catechism. Each is an informal exposition of the eternal truths of religion treated from the Catholic point of view but with no controversial element intruding.

The text of 50 of the programs has been published in booklet form by Defenders of the Faith. The other two programs making up the 52 are special ones for Christmas and Easter. A similar series for adults was produced by the organization earlier and was a weekly feature on 143 stations. The 52 programs completely covered the Apostles' Creed.

In addition to the texts of the playlets, Defenders of the Faith has published a series of "Why" leaflets answering questions which the previous series elicited from non-Catholics. Several newspapers have used the leaflets weekly in a column entitled "A Corner for Non-Catholics," Father Felix reports.

STRENGTHENING *the* BOND *of* UNITY

. C. C. W. Welcomes Affiliation of Chicago Archdiocesan Council of Catholic Women

EW among the two thousand, two hundred and thirteen representatives who attended the final reorganization meeting of the Chicago Archdiocesan Council of Cath- Women on October 17, at the Palmer House, Chicago, uld have remembered or heard the story of the group of tholic women who met in Washington back in the 1920's the call of the Bishops to lay the plans for the National uncil of Catholic Women. It was a call to unity that se women of two decades ago answered. It was a call unity that the women of Chicago answered when by animous adoption of the Constitution of the newly reor- nized Chicago Archdiocesan Council they pledged their rticipation in the apostolate of their Archbishop, the st Rev. Samuel A. Stritch, and joined with other diocesan uncils of Catholic women in the work of national scope ich the Bishops have given to the N. C. C. W.

The reorganization meeting was the climax of many nths of work during which the headquarters of the Chi- go Archdiocesan Council of Catholic Women, under the ection of the Rev. James C. Curry, executive director, d the foundation for the formation of parish councils Catholic women. The plan of organization provides for presentation by two delegates from each parish council a district council. Each inter-parochial organization of men within a district is entitled to one representative the district council. With its large Catholic population, e Archdiocese of Chicago is divided into twenty-two dis- cts. The President of each District Council is auto- tically a member of the Central Governing Board of the chdiocesan Council, which also includes representation m the combined units of national organizations within e Archdiocese and from those organizations that are cesan in membership. The vision was unity; the rep- entation at the final reorganization meeting showed that ity had become a reality and that the Catholic women Chicago who have built up numerous and strong organi- tions, active in every field of endeavor, spiritual, cul- al, charitable, civic, were a ready instrument for the alization of what their Archbishop has asked for: "Build up the best, the finest, the grandest, the largest Catholic men's apostolate in all the Catholic Church."

ity in Archdiocesan Program

The reorganization meeting was opened with a report by e Rev. James C. Curry, executive director, on the work complished by the women's organizations during the year 41-1942 in promoting and developing Catholic Girl Scout ops; in supplying volunteers to the number of 2,508 each nth for the USO-NCCS clubs in the Archdiocese; in intaining a Family Consultation Service "to serve those tholic homes and families in which the sacred rela- nship of husband and wife, parent and child, is endan- red to the point where that home and that family are eaking up,'" and in conducting an emergency home for digent Catholic women and girls. Completing the sum- ry of the year's activities, Father Curry said: "What is king in the picture that I have just given you of the ogram which the Chicago Council of Catholic Women has en carrying out and which I have just reported? Does show a lack of strength and zeal and generosity on the rt of our women's organizations? No, far from it. It ks only one thing. It was a big program but still not enough to make room for the effort and talent of *every* tholic woman in this Archdiocese. It was a big program t still not organized in a way that every society of men could participate in the apostolate of our Arch- hop. It was a big program but still not organized in ch a way that the great strength of our Catholic women's groups in this Archdiocese could be united with other Catholic women's organizations throughout the country, under the National Council of Catholic Women."

Reporting on the success of the reorganization, Father Curry said that 87 per cent of the parishes, as a result of the meetings held in the 22 districts of the Archdiocese, had already organized parish councils of women to affiliate, as will the inter-parochial organizations, with the Archdiocesan Council and the N. C. C. W.

Mrs. Robert A. Angelo, President of the National Council of Catholic Women, attended the reorganization meeting to welcome the Chicago Archdiocesan Council into the N. C. C. W. The applause greeting Mrs. Angelo's message on safeguarding the Christian home and the address of the Rt. Rev. Msgr. Richard S. Kelly on "The Parish—Our First Loyalty," showed that the Catholic women of Chicago were putting "first things first in their thinking and in their work." As chairman of the Priests' Advisory Committee of the Chicago Archdiocesan Council of Catholic Women, Msgr. Kelly has taken a prominent part in the reorganization of the Council and in the campaign, undertaken by the Council at the request of the Archbishop, to build up membership in parish societies of women. "This is a plan," said Monsignor Kelly, "that is dear not only to the heart of our Archbishop who wishes all the women of the Archdiocese united in his apostolate through membership in their parish societies, but one dear to the heart of the pastor. In these times when war demands so many sacrifices of women, it is fitting that our women should draw closer to that common source of strength, the parish church."

Unity for Catholic Ideals

In a notable address to the representatives of the newly reorganized Council of Catholic Women, the Most Rev. Samuel A. Stritch said: "Everywhere you see Catholic women doing a hundred things for their country in their fine patriotism. Let me tell you this: There was patriotism in you Catholic women all along, a patriotism in you from the very first day when the N. C. C. W. was banded together by the Bishops. You raised your voice against the destroyers of the Christian family. You called out Christ's notion of the family, and you warned that if men departed from that notion of the family, dire results would happen. You have been Catholic mothers, and today the mother who has boys to give to the Stars and Stripes is giving the greatest service."

Expressing appreciation to the societies of women of the Archdiocese of Chicago for their participation in the work of the National Catholic Community Service, the Archbishop said: "The work will soon assume even more serious proportions as younger boys are called into the armed forces. Younger boys need more protection than older men. More damage can be done in their lives by commercialized occasions of sin. We have to redouble our efforts now since our country finds it necessary to take these younger boys into the armed service. Out-of-camp recreational centers are going to be much more important and I give that work again to you."

"In the immediate future," the Archbishop continued, "we are going to have a very serious problem. With the going of women into industry, particularly the mothers in industry, we are going to have a children's problem. That is going to be a large problem. In some of our densely populated districts of the city, our industrial districts, it is going to be a problem which will require some sort of supervised recreational work for children all through the grade school age. And in this work we are going to use

you. I am going to give you this problem, in the main; I am going to give it to the apostolate of Catholic women of the Archdiocese and say, 'Take it. Solve it.' "

An immediate task which the Most Rev. Samuel A. Stritch gave to the newly reorganized Archdiocesan Council of Catholic Women is to sponsor a campaign to build up membership in parish societies. The goal which the Archbishop announced is 250,000 women active members of their parish societies. Mrs. Sarah Ann Peterson, of Chicago, was appointed as chairman of the campaign by the Archbishop.

Unity in Prayers

Recalling a recent decree of the Holy Father "to let the war prayer of the Church be the Mass," Archbishop Stritch requested the Archdiocesan Council of Catholic Women to have a Daily Mass Committee active in every parish council. Stating that there are not enough of our Catholic women going to daily Mass, the Archbishop said: "Our big war effort ought to be to try to go to daily Mass more often."

The first officers of the reorganized Chicago Archdiocesan Council of Catholic Women are: Mrs. Edwin H. Thomas, president; Miss Anna M. Pontius, Miss Helen M. Ganey, Mrs. Pius H. Fahrner (Joliet, Ill.), vice presidents; Mrs. James R. Raymond, secretary; and Mrs. Herman J. Gaul, treasurer. Presidents of the twenty-two district councils and representatives of national and diocesan organizations of women within the Archdiocese who are on the Central Governing Board are: Mrs. Timothy Amore, Mrs. Wilfrid Biron, Mrs. John Borris, Mrs. Frank Bogacki, Mrs. George Bouchard, Mrs. John B. Bremner, Mrs. Julia Ward Clingen, Mrs. Thomas Clyne, Mrs. Thomas H. Crossen, Mrs. Antoinette Czerniak, Mrs. Elizabeth DeLacy, Mrs. Jesse J. Devitte, Mrs. Michael A. Duffy, Mrs. Pius M. Fahrner, Mrs. May Fox, Miss Helen M. Ganey, Mrs. Herman J. Gaul, Mrs. John F. Gleason, Mrs. Joseph F. Herrmann, Mrs. W. L. Humphreys, Mrs. Marie Kelly, Miss Elinore B. MacCarthy, Miss Margaret McArdle, Mrs. M. McDonald, Mrs. Mayme McGloom, Mrs. E. V. McManus, Mrs. E. I. McNamara, Mrs. Martin P. Murphy, Mrs. J. Newton, Miss Elizabeth M. O'Brien, Mrs. Edward E. O'Reilly, Mrs. Sarah Ann Peterson, Miss Anna M. Pontius, Miss Alice Prim, Mrs. James R. Raymond, Mrs. A. E. Riegart, Miss Marie Scanlon, Mrs. B. Schlaz, Mrs. William C. Schmitz, Mrs. John Schuberth, Mrs. Edmund Sullivan, Mrs. Robert B. Strassen, Mrs. Fred Sullivan, Mrs. Edwin H. Thomas, and Mrs. Joseph Webber.

Proposed Committees

Committees which the newly reorganized Chicago Archdiocesan Council of Catholic Women will set up are: Daily Mass Committee, Retreat Committee, Study Clubs, Family and Parent Education, Libraries and Literature, Industrial Relations, Cooperating with the Confraternity of Christian Doctrine, and with the Catholic Charities, Wartime Activities with special emphasis on the National Catholic Community Service, Girl Scouts, International Relations, Press and Publicity, and Organization and Development.

A COUNCIL IN EVERY PARISH AIM IN PUEBLO DIOCESE

IN THE October issue of CATHOLIC ACTION, a report was made of the organization meeting of the Pueblo Diocesan Council of Catholic Women, held on September 27. Following the organization meeting, deanery meetings took place in the Grand Junction, Durango, and Walsenburg deaneries; the meeting of the Pueblo Deanery was held September 21.

Speaking to the clergy, the Most Rev. Joseph C. Willging, Bishop of Pueblo, appealed for a parish council of Catholic women in each parish. In order that the work of the Diocesan Council be effective, there must be a well-established parish council in each parish, said His Excellency, and the stronger each parish council is, the better it is going to be for the parishes.

"Just as the parish is the unit and basis of ecclesiastical organization and of Catholic Action, so the work of the N. C. C. W. must also begin in the parish," said His Excellency. "The effectiveness of the Diocesan Council and the deanery councils is dependent upon well-organized parish councils. Through the parish council every Catholic women's society is called into action."

"The organization of the Diocesan Council of Catholic Women is most important for me, the spiritual head of your diocese," the Bishop said in a message to the women, "for it wins for me the cooperation of the women of the diocese. Whatever you do for your Bishop, you do for yourselves. When the functions of the Diocesan Council are rightly understood, we will come to realize what a great power for the good of the Church organized Catholic women can be."

The Very Rev. Aloysius J. Miller, vicar general of the Pueblo Diocese, at the organization meeting, speaking on behalf of the pastors, pledged their support to the organization of parish councils. "In order that the Council may be strong and vigorous, progressing and accomplishing results, we pastors must lay the foundations of the Diocesan Council by having strong parish councils in every parish." Father Miller congratulated the delegates on the splendid spirit of cooperation shown in answer to the Bishop's call. He stated that he knew they were very busy doing war work and that it was very necessary that they give of their time and effort to the work so necessary to the country, but he stressed their continued support to the work for the Church throughout the diocese.

"Without your work for the Church and religion," said Father Miller, "without your help and cooperation in maintaining the light and guiding technique of faith and religion, all the war work will not have any value. You must help preserve Christian attitudes. Time and sacrifice will be necessary for the work of the N. C. C. W."

His Excellency reemphasized this message. Addressing the representatives of the parishes, he said, "You are the leaders who have the power to go back to your parishes and establish confidence in your Church and religion by doing acts of charity where they are called for and by performing your great duty of prayer to God to lead us out of this chaos. It is surprising how hungry and thirsty the world is for religion. The world is looking for the sources of consolation found only in religion. The soldiers themselves are trying to build up their characters with the help of religion. The prayer front is coming to the fore and you, the leaders of the Catholic Church, must be prepared to break the bread of truth to those who are hungry.

"A great deal along this line can be accomplished by study clubs. The more you are interested in this work, the more satisfaction you will get from it and the more help you will be to those who inquire into your faith."

In her final conference on the Diocesan Council, Miss Themis Keegin, administrative assistant, N. C. C. W., expressed confidence in the success of the newly organized group. "The enthusiasm of the women has been contagious," said Miss Keegin, "and a splendid beginning has been made. Sacrifice will be necessary in the work ahead, but sacrifice for a cause spells accomplishment. And this is a holy cause—the winning of souls for Christ.

"And so you face the future with determination, I know, to make of the Diocesan Council a living, vital force in the community, a channel for Catholic Action throughout the Diocese of Pueblo, a well-organized group of Catholic lay women working under the immediate supervision of the Bishop and priests, and participating in the great work of the National Council of Catholic Women."

The officers for the coming year are Mrs. C. C. Bellinger, president; Mrs. W. K. Sutherland, recording secretary; Mrs. Gladys McGowan, corresponding secretary; Mrs. Joseph Robida, financial secretary; Mrs. Isabel Lynch, treasurer; Mrs. Vic Johnson, auditor; Mrs. Frank Krasovec, historian. The deanery presidents will serve as vice presidents.

My Field Trip

By
Mrs. Robert A. Angelo
President, National Council of Catholic Women

I HAVE been on a field trip and forcibly it has brought home to me the truth of the remark I have so often ard our own Miss Lynch make, that there is not a single m in our whole program that we can afford to drop for e duration. Everywhere war activities are finding a place our own program of channeling through national com-ttees.

I attended the 28th convention of the National Confer-ce of Catholic Charities in Kansas City and the 20th nvention of the National Catholic Rural Life Conference Peoria, both of which afforded me the opportunity of ing how perfectly our committee program enables us to perate with these national conferences.

The theme of the convention of the National Conference Catholic Charities was "Explore Charity and Social rvice in the Parish." The place of the volunteer was ex-ained—we realized that charity is not merely philan-ropy, not merely social service, but it is something sacred, r Christian charity is love. The National Council of tholic Women is striving to make women in the parish uncils conscious of this very thing.

"Food Will Win the War and Write the Peace" was the eme of the convention of the National Catholic Rural fe Conference. In every discussion of the meeting the portance of family life was stressed and here again we e our committee program at work. The sanctity of the me, the beauty of the home, the right to decent living, mily pride, strong and healthy children—all discussed this convention—fit perfectly into the picture of our mily and parent-education committee.

I had the very great privilege of attending diocesan nventions in Grand Rapids, Des Moines, Green Bay, oria, Winona, and Springfield, and the reorganization ncheon in Chicago, and from each of these come to me as, inspiration, and memories that shared with you will lp us all in our council work during these trying times.

There come to my mind the splendid sectional conferences Grand Rapids—the real workshops of the different com-ttees; the memory of Mrs. O'Neil, the president, stress-g the importance of each committee; and of Father alicki, the spiritual director, saying: "It is Maytime for e Council of Catholic Women."

In Des Moines the Shrines in the Home Committee not ly is concerned with erecting shrines, but also sells reli-ous articles. Miss May Ward, the newly-elected president, has no thought of postponing the work of the Council for the duration. His Excellency, the Most Reverend Gerald T. Bergan, Bishop of Des Moines, asked the Council to make plans for the year and explained the importance of meeting now more than ever.

Winona, our distinguished 100 per center, held its convention in beautiful Mankato. It seemed hard to even talk war in this peaceful city. Mrs. Coughlan, the president, is looking forward to attending deanery meetings. This means overnight trips for her, but she is not disturbed. Her concern is what she can give the Council, not what she can get out of it.

Green Bay's interesting report of their Catholic girls' camp (I had the pleasure of seeing this camp) and their intention of extending the program of the Council into each parish was heartening.

Because of gas and tire rationing, Peoria held their convention in conjunction with the National Catholic Rural Life Conference meeting. Outstanding was the report of study clubs formed in one deanery, a deanery composed of rural parishes.

Miss Margaret Hughes, diocesan president, conducted the Springfield convention in Jacksonville. Splendid contributions to the program were the panels on "The Council in War Activities" and "A Mother's Circle at Work," and the many sectional meetings.

I wish it were possible to give complete reports on each of these conventions, but since it is not, I offer a suggestion. Why not write to the presidents of these dioceses and ask for a copy of their programs? It might help you plan your program not only for diocesan conventions, but for parish or deanery meetings as well.

Just a word about the splendid guidance and untiring efforts of the spiritual directors and field secretaries. The time given by these priests cannot be measured in hours. We can only show our appreciation by special prayers that Our Divine Lord will bless them and keep them strong in their work.

And, of course, we are mindful of the interest and cooperation and the blessing of their Excellencies, the Most Reverend Bishops, knowing full well that in giving to the Catholic women of the country the vast program of prayer, study, and apostolic work they had in mind a program into which could fit the activity of every woman. To them we are most grateful and beg Our Blessed Lady to help us carry out this program for the honor and glory of God.

WITH OUR NATIONALS

Friday, November 20, has been set aside by Miss Kate ahoney, supreme president, L.C.B.A., as the day on hich each branch of the association shall have a Requiem ass said for the souls of deceased members of the asso-ation.

Articles on the hard of hearing were carried in the ptember and October issues of *The Fraternal Leader*, onthly magazine of the association.

One of the Catholic Daughters of America Courts of es Moines, Iowa, held a reception and tea for the Catholic omen in the Women's Army Auxiliary Corps. Speaking the tea, the Reverend Urban Baer, army chaplain, raised the women in the corps for their attendance at irst Friday Mass and Communion.

The National Catholic Women's Union, at its convention in St. Louis, held jointly with the Central Verein, voted an eight-point program of peace aims: man's return to God, the restoration of the family to primacy in the social order, reestablishment of friendships between nations, a code of international relations, respect for the integrity of nations, preservation of the rights of minorities, freedom from religious persecution, and the establishment of economic freedom and justice.

Opposition to the employment of mothers of young children in war work was voiced before the convention delegates by the Most Rev. Christian H. Winkelmann, Bishop of Wichita.

In a resolution, the members submitted "that the proper solution of the problem is to exhaust the available labor supply of men, of single women and of wives who have no children, and to remove from industry the mothers of children, placing them where they belong—in the home."

On post-war reconstruction, the National Catholic Women's Union stated: "The present war was preceded by another kind of war, fought not on battlefields but by means of oral and printed propaganda, by the misuse of science and political authority, by suppressing religion in general and the Church of Jesus Christ in particular. . . . By prayer, study and action, and especially by identifying themselves with Mary, the Mother of the Son of God, our Catholic women may lead the suffering world back to Christ and thereby achieve sound social reconstruction."

Mrs. Mary Filser Lohr, New York City, is president of the National Catholic Women's Union.

Following the Institute on Industry, a letter was sent to various groups enlisting their aid in the study of material on industrial problems, international relations, post-war life. The following reply, received from the president of Theta Phi Alpha, is indicative of the interest of that organization: "We have members engaged in social service who would, I believe, do good work on the industrial problems. We have members who did major work in Spanish or in Hispanics in college who are thoroughly interested in Inter-American affairs. We are all interested in post-war peace planning. I shall be glad to send you the names of our members who will be glad to head such work in certain communities, or if you send us the definite information, we will be glad to transmit it. . . . All through this area we have alumnae prominent in their communities and active in civic affairs who are in addition forceful and interesting speakers. From personal knowledge of many of them I can say that it would be a joy to them to have a share, no matter how small, in the work you suggest."

Fifty of the 120 nurses included in the University of Pittsburgh Army Hospital Unit, Base 27, as it was being mobilized, were members of the Catholic Nurses' League of the Diocese of Pittsburgh, an affiliate of the National Council of Catholic Nurses. The Catholic Nurses' League pledged itself to supply these 50 nurses with religious articles and magazines. Special membership cards were presented them which made them paid up members of the League and the National Council of Catholic Nurses for the duration.

The National Council of Catholic Nurses held its regular board meeting in Toledo, October 24-25. The groups discussed plans for Catholic nurses in the service and for the cooperation of Diocesan Councils of Catholic Nurses with wartime agencies and with Catholic groups engaged in wartime work.

Miss Alice Prim, Chicago, has been chosen high chief ranger of the Women's Catholic Order of Foresters. Miss Prim is also a member of the newly organized governing board of the Chicago Archdiocesan Council of Catholic Women.

Daily Mass for peace and frequent reception of Holy Communion, preferably daily, were recommended in the August work charts sent to Sodalities throughout the United States and Canada. Among other recommendations were correspondence with parishioners in the service and picnics for selectees.

The attendance at the 1942 summer schools of Catholic Action of the Sodality of Our Lady totalled 6,503.

NOTES OF N.C.C.W. ACTIVITIES

Helena, Mont.

ADDRESSING the 21st annual convention of the Helena Diocesan Council, held at Kalispell, August 23-25, the Most Rev. Joseph M. Gilmore, Bishop of Helena, declaring that family morality is in the hands of Catholic mothers, challenged the assembled delegates to exemplify personal holiness in their lives as their greatest contribution to the cause of Christianity and the nation.

Miss Marie Thompson, regional director of the western region of the National Catholic Community Service, stressed the importance of home hospitality and recreation to women workers in defense plants. "You can build morale," said Miss Thompson, "by tying the person engaged in war effort back into the pattern of the community life she has known." A description of life in the army, and particularly of religious life, was given by the Rev. Julius J. Babst, chaplain at Fort Douglas, Utah.

Mrs. Thomas M. Robinson was reelected president of the Helena Diocesan Council.

Grand Rapids, Mich.

The Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman of the Department of Lay Organizations, N. C. W. C., speaking on "Peace with Justice," at the convention of the Grand Rapids Diocesan Council, September 29-30, stressed the necessity of having leaders of religious thought present and participating at the peace table following this war. His Excellency urged the women to work for peace by beginning to spread now the truth of Christ's religion everywhere.

An interest in youth was stressed by Mrs. Harry Lombard, president of the Detroit Archdiocesan Council of Catholic Women and former youth chairman. Mrs. Lombard stressed the help that Catholic women can give, through the home and through the CYC, in assisting youth to set religious, cultural and recreational standards.

Mrs. R. A. Angelo, national president, asked that the women start a campaign of family prayers at the "shrine in the home" and storm heaven for a true peace.

Resolutions pledged support of all-out war effort, but did condemn the tendency to consider the child as the property of the state. The delegates asked that the home be disrupted as little as possible in employment policies.

Mrs. Lawrence O'Neil was reelected president.

Amarillo, Tex.

The sixth annual convention of the Amarillo Diocesan Council opened with Mass in St. Elizabeth's Church, Lubbock, the Most Rev. Laurence J. FitzSimon, Bishop of Amarillo, preaching the sermon. His Excellency called upon the women to pray daily for a just and lasting peace and for the speedy termination of the war.

At the banquet session, His Excellency, speaking on "Religious Factors in Inter-American Relations," traced the cultures of the two Americas, the one predominantly Protestant, the other Catholic; the Catholics of the United States, through the common bond of Faith, can bring the two Americas closer together. Dr. C. B. Qualia, dean of the foreign language department, Texas Technological School, Lubbock, tracing "Diplomatic and Historical Factors in Inter-American Relations," praised President Roosevelt's policy, begun in 1933. Mrs. W. E. McNallen, diocesan president, who was reelected at the close of the convention, spoke on "Educational and Cultural Factors in Inter-American Relations." The Very Rev. Thomas J. Drury, spiritual director, told of Spanish readers now being used in the elementary schools of Texas.

The Council pledged continued support of the war effort, including recreational work for the young men in the serv-

, distribution of Catholic literature to camps and indus-al areas, and Red Cross work.
Support was urged for a bill pending in the state legis-ure on decent literature. During the coming year, the rish councils are to assist in forming youth councils.

s Moines, Iowa

The war is not devoid of blessings, said the Most Rev. rald T. Bergan, Bishop of Des Moines, addressing the nual convention of the Diocesan Council of Catholic omen, held October 3-4. His Excellency continued, "Most us have never made a sacrifice that amounted to any-ing; but now we are to know the meaning of giving to cause outside our own selfish interests. Americans may y to themselves that these days offer the finest opportu-ies to rise to heights of character through sacrifice."
Mrs. R. A. Angelo, national president, urged the estab-hment of voluntary nursery schools for children whose others are in war industries. "The home and Christian eals must be preserved if we are to have a Christian ciety after the war," Mrs. Angelo said.
Miss May J. Ward was reelected president.

inona, Minn.

Six hundred members of the Winona Diocesan Council t at Mankato, Minn., October 8, for their first annual nvention. Mrs. T. M. Coughlan, president, urged all embers to be alert and active in all Catholic programs this time.
Mrs. R. A. Angelo, national president, warned of the aterial and spiritual devastation that would be the price losing the war. She asked for a return to old-fash-ned neighborliness, particularly welcoming newcomers and rangers into the community.
Sectional meetings were devoted to the Confraternity of ristian Doctrine, Catholic Charities, Libraries and Lit-ature, and Rural Life.
Addresses were given on "Christian Family Life," by the v. Dominic Mangan, pastor of St. John's Parish, Man-to; "The Confraternity," by the Rev. R. J. Jansen, dioc-an director; and "Our Diocesan Organization," by the v. Leo Neudecker, spiritual director, Winona DCCW.

lveston, Tex.

One of the resolutions adopted at the 14th annual con-ntion of the Galveston Diocesan Council, held at Beau-ont, Tex., October 12-13, pledged a "Day of Prayer" on cember 8. In all the churches and convent chapels of e diocese, there will be a Solemn Exposition of the essed Sacrament and prayers will be offered for our med forces and for a just peace.
Other resolutions upheld the rights of Catholic school ildren to ride in public school buses where available, and proved the teaching of religion in public schools as an ctive. Following a talk by the Rev. J. M. Kirwin, Port rthur, on "The Catholic Woman's Contribution in Time War," the women adopted a resolution asking that men with children be employed in war industry last.
The Rev. V. J. Fullerton, O.S.B., speaking on interna-nal and inter-American relations, recommended a closer ity between the two Americas. "Statistics show that tholics are fighting in this war," said Father Fullerton, ut that is not enough; we must also win the peace. Only tholics have the true answer; hence, Catholics in the ited States and in the Southern Republics must work gether. To do this, they must first know each other. ere are differences in language, race, customs, and cul-re, but we must overcome these through understanding d respect for Latin Americans." Miss May Q. Garthar, o was reelected president, recommended a study of inter-merican relations for the coming year.
The Council pledged itself to the support of the National tholic School of Social Service, and each district is to omote an educational campaign on the school this year.

The Action of Catholic Action

(*Continued from page* 12)

These conclusions were numerous but not startling. Catholic Action is the work of the laity and not of the clergy. It is specific, organized work, performed by laymen, though under the direction of the hierarchy. Catholic Action is offensive and not defensive. "Its aim is . . . the conquering of society for Christ, the bringing about of the reign of Christain morals and Christian principles in a semi-paganized world." Its work is positive; it has something to give. Catholic Action is organized action. An individual's actions are not Catholic Action unless they form part of the activity of a society established and conducted under the direction of the Church authorities.

Father LaFarge is especially concerned with social action, the improvement of social conditions. The work of Catholic Action, he says, is to provide "the atmosphere, the necessary spiritual and moral conditions." So we should have small groups of lay leaders to study conditions, plan their betterment, employ the services of specialized men to put the reforms into effect, and see that the whole development has a proper religious, moral setting. It would seem to be a sort of planning board. Hence, the cry for less talk and more action in Catholic Action is senseless. "If there is anything we do not need, at this stage of the game . . . it is more action in the sense of more activities. What we do need is infinitely more talk, intelligent, creative talk . . . careful study of the basic principles and the Encyclicals . . . study of methods, and then education, education of the Catholic public in these matters, as the preliminary condition to fruitful and rational Catholic Action."

No one will take exception to Father LaFarge's insistence upon study and preparation in Catholic Action. And certainly he is to be congratulated for stressing another point that all too many people miss: not everything Catholic is necessarily Catholic Action. Perhaps it might be well to note also—since it did not fall within the scope of Father LaFarge's article—that very important aspect of Catholic Action which deals, not primarily with social problems and plans for reform, but with the apostolate which each individual can exercise in his own surroundings. Here, in the *milieu* itself, is the humble, restricted, yet primarily important field of the apostolate. (*"Real Catholic Action Emerges from a Fog of Generalities," by John LaFarge, America, February* 7, 1942.)

(*To be concluded next month*)

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

November, 1942

11-13—Annual Meeting of the Archbishops and Bishops of the United States—Washington, D. C.

17—Catholic Church Extension Society—37th annual meeting, Chicago, Ill.

December, 1942

9-10—Catholic Conference on Industrial Problems—Regional meeting, Cincinnati, Ohio.

27-30—Catholic Collegiate Congress—Cincinnati, Ohio.

28-30—American Catholic Philosophical Association—annual convention, Notre Dame, Ind.

January, 1943

12-14—Parish Union and Diocesan Sodality Directors—National Meeting, St. Louis, Mo.

25-26—Catholic Conference on Industrial Problems—Regional meeting, Atlanta, Ga.

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